Name Note Book XL II

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∴ Should not one restrict his reading to such things as he can respond eternally = action?

∴ Spiritual agriculture as natural as temporal.

Quotes from "The Betrayal of Christ by the Churches" by J. M. Murray - Andrew Dakers Ltd, London 1940.

p. 154 "And one can dimly dream a society that this great mechanised civilisation should dash itself in pieces. The modern combination of democracy, nationalism and industrialism, whereby colossal physical powers are at the disposal of conglomerated masses of men, has incredibly changed the tempo of events, but the tempo of the human capacity of absorbing experience has not changed at all. Rather it has diminished. The vast, incessant torrent of 'news' and propaganda which is poured out upon the modern man consists of reports to which he cannot respond by any relevant action. He can do nothing about what he hears,

this reaction is purely superficial and sensational. But these mechanical advances have not changed the basic facts of human life. that it takes nine months to carry a child and the best part of thirty years to bring it to a condition in which full human responsibility can be fairly demanded of it. We might indeed say that the proximate cause of the contemporary chaos is that Europe has no time to absorb the experience of the war of 1914-1918, because of the fearful discrepancy between event-time and human-time. and we are now further away than ever from a solution of our problems, which is to overcome the discrepancy and establish a true correspondence between event-time and human-time.

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Karpin.

"That discrepancy makes it practically

impossible to establish any real control of events. There is only a pretence of controlling them. Statesmen, and the critics of statesmen, only pretend to know what ought to be done. ---- These slogans ... are hardly more than noises made to give men the illusion that the process of mutual destruction in which they are involved is not entirely senseless, as it is. Whereas the war of 1914-1918 was to some extent willed, the war of 1939 was not willed at all. It has happened because the human consciousness is now hopelessly in arrears of events [and of implications of the machine process + necessity to give away production + the unified spirit Nysq]. Since it is truly incapable of controlling the processes of modern 'history', it can influence them, so far as it influences them at all, only by

its old habits of thought and action. And the tragedy is that these old habits of thought and action, when connected with these new event-processes, produce only destruction.

"But those who recognize consciously what the vast majority of men instinctively feel — namely that this war has not been engendered by the devil, or the ill, or the naughty, for war — fall into the error of imagining that there is some one or other way by which the human consciousness can establish control over the elemental powers of mechanically produced events. The human being in his present phase of development cannot control these powers; and by the effort to control it, while he

remains what he is, he merely becomes
less of a human being than before,
because he loses that instinctive control
of himself which has been implanted
by long centuries of a relative stability
in his way of life. In order to go
forward now, we must go backward;
merely pressing forward as we are doing
means endless destruction, which we have
not the power to stop, because we have
lost contact with the source of the
power to stop it. We have to take
upon ourselves, however humbly, the
responsibility of restoring our human-
ities to a condition which will enable it
in happier days than these to become the
determining factor in the process of
events.

"At this point the two lines of

K.

necessity converge. We need a new natural community to reestablish our human-time sense; that is, our sense that the great natural processes, of human birth and growth and death and of the earth's increase, are truly normative. They are the great pendulum that ticks out the solemn seconds of our real existence. When we come to hear it, and to move in obedience to it, we are without any principle of control. But we need the Christian community also, in order that the natural truth may be made conscious in the spiritual truth, and the rhythm of the natural community may manifest its universal ~~application~~ implications. And this necessary

realization of the church of Christ in the form of a religious community for which the spiritual presence of Christ is a reality, is in fact, implicit in the formation of the natural community at the point of history. The psychological and moral demands made by the effort to reform the natural community in opposition to the prevailing mechanical life-mode, and against the grain of the structure of contemporary society, are so great that they can only be ratified by the Christian gospel. The natural community, if it is not to be disrupted by egoism and self-will, must become the Christian community; and the Christian community, if it is not to evaporate into a transcendental piety

must become the natural community:

See also the following pp of this foregoing book 16, 17, 24, 35, 68, 72, 77, 78, 81, 84, 103, 105-6, 107, 108, 112, 118, 121, 123, 124, 125, 128-9, 131, 132, 134, 135÷136, 139, 144, 145, 146-150, 151, 152, (-3:) 153, 154-157, 159, 160, 167, 170, 174, 175, 178-179, 183.

An article by Graham Carey for "Free America" Nov 1943. (edited by Joe Bracken & RKG)

The most important distinction that can be made today is between two contrasted ways of thinking about life, between two sets of total values. Each way of thinking is founded on a conception of the nature of man, ~~and these conceptions conflict~~. Some conceive of man as an animal but ~~a animal~~ similarly differing from the other animals. This difference lies in his possession of two specific faculties which the other animals lack, intelligence - the ability to know the true -, and free will - the ability to choose the good. Others agree as to this ~~hold that~~ the difference between man and ~~but hold that~~ it other animals, is only quantitative, that intelligence is only an extension of sense and will is only an extension of impulse. Thus

in this belief man is only a more developed animal

"The distinction is of enormous importance, for our ends depend upon our nature. If our nature is essentially different from that of the beasts, it will be disastrous to make essentially animal ends, however proper they may be to simpler creatures. Whereas if we have an essentially animal nature, we are safe in striving for essentially animal ends.

"The majority of mankind has always believed that it is man's destiny to pursue super-physical ends, to exercise his super-animal or 'spiritual' faculties. This point of view and the type of society which it engenders, we call traditional. ~~It sets on the~~

~~assumption that man is not the equal~~
Certain other human groups, rather limited in time and space, have held to the contrary view, and this view and the type of society that results we call modern.
~~The traditional view is based on the~~

assumption that man is more than an animal, which the assumption that man is only a highly developed animal, results in the traditional view, while produces the modern view.

"In most societies traditional and modern views and institutions can be found somewhat mixed, but there is always a predominance one way or the other, which will mark that society and all its institutions. In a typically traditional society all institutions are moulded by the general assumption that man cannot be fully human, and therefore cannot be happy, unless they can ~~spend~~ their spiritually human

or 'spiritual' faculties of intelligence and will. Thus humanity is put first. In typically secular societies it is agreed that material goods come first, that the acquisition of money, power and various thrills should be as far as possible open to all. Only lip-service is paid to super-material goods.

"In our Western civilization today secular values are dominant. Every part of life is moulded by them. Our method of getting necessary things produced and distributed - the secular answer to an age-old problem, the problem of property and exchange. We call the answer Industrialism. Its variants, Capitalism, Socialism and Communism are all secular solutions to this problem of property and exchange -

that have developed these systems are
The blinds, convinced that money, power and
thrills are all-important, and that meta-
physical values are illusory, ~~have developed~~
~~these systems~~.

An indication that the modern theory is
wrong lies in the obvious fact that modern societies
do not produce peace and happiness. Although
they provide an abundance of material things,
and gratify ~~many~~ senses and sentiments, they
also set up claims which destroy peace both
in individuals and between nations. Industri-
alism in particular, because of its needs for
materials and markets, necessitates an imperial-
ism leading inevitably to war. The present
conflict is no exception.

"At the root of our present unrest, then,
is this false modern conception as to the nature of man.
There can be no hope of real peace until the
truth takes the place of this falsehood.

"There is perhaps hope that in the general revulsion of feeling after the war against its waste and violence, a considerable proportion of people will see the connection between secularism and war, and wonder whether perhaps secularism and its congruent industrialism have not been a mistake. But when we see how docile public opinion in all industrialized nations at war has been, hope in that direction does not seem bright. 'Those whom the gods would destroy they first make mad.'"

[ ] differs from Graham: idea that intelligence and free will are both spiritual faculties. I would say that only intelligence is spiritual. Also his idea that all that is needed is a change in the idea of the value of man. People must believe in a divine spirit + a

certain relation of man to it. before they can change the other elements in the problem. Before they can believe in spirit they must have experience of it. i.e. meditation. RPZg.]

Quotations from ~~The~~ Bird Parliament

by Farid-Uddin Attar, translated & abridged by Edward Fitzgerald.
Twenty ed. edited by Nathan Haskell Dole
T. C. Page & Co. Inc. Boston 1899.

[All the birds had a Divan or council to choose a Sultan Khalif. The first bird to speak was Tajidar, a kind of lapwing.]

p. 118 "And first, with heart so full as from his eyes
Rose weeping, up rose Tajidar the Wise;
The mystic mark upon whose bosom showed
That he alone of all the birds The Road

"I had travelled: and the crown upon his head
Had reached the Goal; and he stood forth and said.
"'Oh Winds, by what authority divine
) speak you know by His authentic Sign,
and Name, emblazoned on my heart and will:
Whose counsel) enact, and fulfill:
At His behest) moan make as He planned
The spaces of the air and sea and land;
) gauged the vast recess of the springe
From cloud to fish*: the shadow of my wings

* "From Nún, the moon, to Núhi, the fish, on which the world was fabled to repose. 'As Attár says in the introduction: 'God has placed the earth on the back of the bull; and the bull on the fish; but the fish on what? On Nothing; but nothing comes of Nothing, and therefore all this is Nothing,' or as the Sufi expounds himself in the Poem, all the visible and material universe merges into an abstract essence of Deity."

"I roamed over sleeping deluge: piloted
The fleet that bore Sulayman's throne: and led
The cloud of birds that canopied his head;
Whose word I brought to Balkis**: and I shared
The counsel that with Asif he prepared.
And now you want a Khalif: and I know
Him and his whereabout, and how to go;
And go alone I could, and plead your cause
Alone for all: but, by the eternal Laws,
Yourselves by toil and travail of your own
Must for your old delinquency atone.
Were you indeed not blinded by the curse
Of Self-exile, that still grows worse and worse,
Yourselves would know that, though you see him not,
He is with you this moment, on this spot,
Your God through all forgetfulness and crime,
Here, there and everywhere, and through all time.

** Balkis = Queen of Sheba; Asif, Solomon's Vizier

But as a Father, whom some wayward child
By sinful self-will has unreconciled,
Waits till the sullen rebel comes at last
Of long repentance should regain the past;
Therefore, yourselves to us as you are seen,
yourselves must bridge the gulf you made between
By such a search and travail to be gone
Up to the mighty mountain Kaf, whereon
Hangs the world, and round about whose knees
) nto one ocean mingle the Seven Seas;
) n whose impenetrable forest folds
Of light and dark 'Symurgh'* his presence holds;
Not to be reached, if to be reached at all
But by a road the stoutest might appal;
Of travel not of days or months, but years -
Life-long perhaps: of dangers, doubts, and fears
Are yet unheard of: sweat of blood and brain

---

* a fabulous creature like the Griffin of the Middle Ages in Europe.

Interminable - often all in vain -
And, if successful, no return again:
A road whose very preparation scared
The traveller who yet must be prepared.
Who, then this timid to result would bring
Needs both a lion's heart beneath the wing,
And even more, a spirit purified
Of worldly passion, malice, lust and pride:
Yea, even of worldly wisdom, which grows dim
And dark, the nearer it approaches Him,
Who to the spirit's eye alone revealed,
By sacrifice of Wisdom's self unsealed.
Without which none who reach the ~~gate~~ Plain could learn
To look upon the glory dwelling there.

- - - - - -

"a Voice from Heaven and the stillness said;
'The royal road is not for all to tread,
Nor is the royal palace for the rout,
Who, even if they reach it, are shut out.

The Plage that from my Harim window breaks
With fright the rabble of the roadside lakes;
And even of those that at my portal din,
Thousands may knock for one that enters in.'
Thus spake the Tajidar: and the winged crowd,
That underneath his word in silence lowed,
Clapped exclamation; and their hearts and eyes
Were kindled by the firebrand of the Wise.
They felt their degradation: they beheld
The road that led them how to be relieved,
And in that glorious consummation won
Forgot the cost it which it must be done.
'They only longed to follow: they would go
Whither he led, through flood, or fire, or snows' —
So cried the multitude. - - - - -

[Eventually after much hesitation + discussion
the birds chose the Tajidar as their Khalif
and agreed to sail forth on the great journey

under his leadership; ~~and did so~~. He told them
first of the difficulties of the search.]
(p. 174) "The only word is 'forward!' guide in sight,
After him, swerving neither left nor right,
Thyself for thine own victual by day,
At night thine own elf's caravanserai.
Till suddenly, perhaps when most subdued
And desperate, the heart shall be renewed
When deep in utter darkness, by one gleam
Of glory from the far remote Haven,
That, with a scarcely conscious shock of change,
Shall light the pilgrim toward the mountain range
Of Knowledge: where, if stronger and more pure
The light and air, yet harder to endure;
And if, perhaps, the footing more secure,
Harder to keep up with a nimble guides,
See from best road than insufficient slide —
Yet tempted still by false shows from the Truth,
And by false voices called aside or back,

which also from the bosom, as if now
The journey's end when only just begun,
And not a mountain peak with foot attained
But shows a top yet higher to be gained.
Wherefore still forward, forward! Soul that fired
Thee first to reach, by reach so re-inspired
As that the spirit shall the carnal lead
Run up, and double every turn on the Road;
That not thou knocking at the very door
Of Heaven, thou still wouldst cry for more, more,

Till lo, in sight Kâfe mountain peak astound
Thee not — mountain yet Mountain or Cloud,
But where the Pilgrim 'gins to lose the tide
176 Of that one sea in which the seven subside;
And not the seven seas only: but the seven
And self-unfolded spheres of earth and heaven —
Yea, the two worlds, that now as pictures sleep
Upon its surface; but when once the deep

From its long slumber 'gins to heave and move —
Under that tempest shall be swept away
With all these phases and phenomena:
Not matter only, but combined
With life in all varieties of kind;
Yea, even the abstract forms that space and time
Now call, and weal and woe, virtue and crime,
And all the moral creeds, like those who fill
Before them, Mussulman and Infidel
Shall from the face of being melt away,
Cancelled and swept as dreams before the day.
So that then seer the astrologer prepare
His mystic table smooth of sand, and there
Inscribe his mystic figures, Square and Trine,
Circle and Pentagram, and heavenly Sign
Of Star and Planet: from whose stand rise,
Meeting and difference, the prophecies;
And, having done it, with his fingers clean
Obliterate as never they had been.

.. Such
~~Such~~ is when reacht the table land of One
And Wonder: blazing with so fierce a sun
Of unity that blinds while it reveals
The universe lead to a point congeals,
So, stunned with utter exultation, reels
The Pilgrim, when that double-seeming bourne,
Against whose bourns he long had chafed his brow,
Crumbles and cracks before that sea, whose roar
And nearer voice now overwhelms his ear
Till blinded, deafened, maddened, drunk with doubt,
Of all within himself or all without,
Nay, whether a Without there be, or not,
Or a Within that doubts: and if, then what?
Even so shall the bewildered Pilgrim seem
When nearest waking deepliest in dream,
And darkest night to dawn; and lost whatlimit
When All is found: and just when found and sane,
As one that having found the key once more
Returns and Go! he cannot find the door

He stumbles over - So the pilgrim stands
A moment on the threshold - with raised hands
Calls to the eternal Sáki for one draught
Of light from the One Essence: which when quaffed,
He plunges headlong in: and all is well
With him who never more returns to tell.
Such being then the race and such the goal,
Judge if you must not body both and soul
With meditation, watch and fast prepare.
For he that works his body to a hair
Shall seize the locks of truth: and he that prays
Good angels in their ministry ways lays:
And the midnight watches in the folds
Of his own darkness God almighty holds.
He that would prosper here must from him strip
The world, and take the derwish gown and scrip:
And as he goes must gather from all sides
Irrelevant ambitions, lusts and prides,
Glory and gold, and sensual desire,

whereof to build the fundamental pyre
Of self-annihilation: and cast in
All old relations and regards of kin
And country: and, the pile with this completed
World platformed, from the foldes of the night
Rise it toward culmination, with the torn
Rags and integuments of creeds outworn;
And top this giddy summit with the skull
Of Reason that in dingy make shall roll
Over the true self-sacrifice of Soul:
(For such a prayer was his - 'Oh God, do Thou
With all my wealth in the other world endow
My friends: and with my wealth in this my foes,
Till bankrupt in Thy riches I repose!')
Then all the pile completed of the pelf
Of either world - at last throw on Thyself,
And with the torch of self-negation fire;
And rise in the flames rise high and higher,
With rise of agonizing glory still

All of that Self known up that hill,
Seeing the Phoenix that no fire can slay
To spring from its own ashes kindled - nay,
Itself an inextinguishable spark
Of Being, now beneath the earth-ashes dark,
Transcending these, at last Itself transcends
And with the One Eternal Essence blends.

The mother had long been exiled from the flame
They worship: so to solemn council came,
And voted One of them by lot be sent
To find their idol. One was chosen: went.
And after a long circuit in sheer gloom,
Seeing, he thought, the TAPER in a room
Flew back at once to say so. But the chief
Of Mothistán slighted so slight a belief,
And sent another messenger, who flew ~~up~~
Up to the house, in at the window, through
The Flame itself; and back the message brought

With yet no sign of conflict on his wings.
Then went a bird, who spurned with two disdains,
Plunging at once into the sacred Fire,
Folded his wings within, till he became
One colour and one substance with the flame
He only knew the Flame who in it burned;
And only he could tell who never to tell returned.

"After declaiming what of this declared
Must be, that all who went should be prepared;
From his high station ceased the Tajidar
and lo! the terrors that, when told afar,
Seemed but as shadows of a noon-day sun,
Now that the talked-of thing was to be done,
Lengthening into those of closing day
Struck into utter darkness: and dismay
Like night on the hushed sea of feathers lay.
Safe no shade — 'So terrible a track'
Endless — no ending, never to come back!

[cf Greek word in NT. for sin = to miss the mark]
ἁμαρτάνω. Same also in Hebrew, chata, to sin, err, miss the mark. I.E. Shooting at the Sun, aiming at total absorption in Deity. Selfish distraction, separation, spoils the aim. (R.B.)

Never to country, family, or friend' –

> In wrath no easy bow for birds to bend! (p. 181)

Even while he spoke, how many wings and cracks
Had shrunk away to distant woods and rocks;
O there again in preparation spent
What little strength they had, and never went:
And others, after preparation done –
When up the veil of that first valley drew [valley of Search or of Probation]
From whose wide wilderness of darkness blew
A Saxon, whether edged of flame or snow,
That through from root to tip their feathers frore –
Up went a multitude that overhead
A moment darkened, then on all sides fled,
Wounding the world-assembled Caravan
To less than half the number that began.
Of those who fled not, some in dread and doubt
Sat without stirring: others who set out
With frothy force, or stupidly resigned,
Before a league, flew off, or fell behind.

And howsoever the more brave and strong
In courage, wing & wisdom pushed along,
Yet league by league the road was thickliest spread
By the fast falling foliage of the dead:
Some spent with travel over wave and ground;
Scorched, frozen, dead for drought, or drinking drowned
Famished, or poisoned with the food when found:
By weariness, or hunger, or affright
Seduced to stop or stray, become the bite
Of tiger howling round a hissing snake,
Or crocodile that eyed them from the lake:
Or raving mad, or in despair self-slain:
Or slaying one-another for a grain:-

Till of the mighty host that fledged the dome
Of Heaven and floor of Earth on leaving home,
A handfull reached and scrambled up the knees
Of Kâf whose feet dipped in the Seven Seas;
And of the few that up his forest-sides

Of light and darkness when The Presence hides.
But Thirty – thirty desperate draggled things,
Half-bald, with scarce a feather on their wings,
Stunned, blinded, deafened with the crash and crags
Of rock and sea collapsing in a blaze
That sunk the sun to cinder – fell upon
The Threshold of the Everlasting One,
With just enough of life in each to cry,
One THAT which all absorbed –

and suddenly

Forth flashed a winged harbinger of flame
And Tongue of fire, and 'Who?' and 'Whence they came?'
And 'Why?' demanded. And the Tajidar
For all the Thirty answered him – 'We are
Three fractions of the Sum of Being, for
Dis-spirit and foul disfigured, that one more
Strike for admission at the Treasury Door.'

To whom the Angel answered – 'I know ye not

That He you seek seeks little who or what
Of Quantity and Kind – himself the Fount
Of Being Universal needs no count
Of all the drops o'erflowing from his urn,
In what degree they issue a return?'

Then cried the spokesman, 'Be it even so:
Let us but see the Fount from which we flow,
And, seeing, love ourselves therein!' And, So!
Before the word was uttered, a the tongue of
Of fire replied, a portal open flung,
They were within – they were upon the Throne,
Before the majesty that sat thereon,
But wrapped in so insufferable a Blaze
Of glory as beat down their baffled gaze,
Which, downward dropping, fell upon a scroll
That, lightning-like, flashed back on each the whole
Past half-forgotten story of his soul;

Like that which grief in his glory gave
His brethren as some working he would have
Interpreted; and at a glance, behold
Their own indenture for their brother sold!
And so with these poor Thirty: who, abashed
In memory all laid bare and conscience lashed,
By full confession and self-loathing flung
The rags of carnal self that round them clung;
And, their old slaves self-knowledged and self-loathed,
And in the soul's integrity re-clothed,
Once more they ventured from the dust to raise
Their eyes - up to the Throne - into the Blaze
And in the Centre of the glory there
Beheld the figure of - Themselves - as't were
Transfigured - looking to themselves, beheld
The Figure on the Throne re-miracled,
Until their eyes themselves and That between
Did hesitate which Seer was, which Seen;
They That, That They; Another, yet the Same;

Divided, yet One: from whom there came
A voice of awful answer, never dissevered
From which to Aspiration whose returned
They scarcely knew; as when some man apart
Answers aloud the question in his heart —
'The Sum of my Perfection is a Glass
Wherein from Seeing into Being pass
All who, reflecting as reflected see
Themselves in Me, and Me in Them: not Me,
But all of Me that a contracted Eye
Is comprehensive of Infinity:
Nor yet Themselves; no Selves, but of The All
Fractions, from which they split and whither fall.
As Water lifted from the Deep, again
Falls back in individual drops of rain
Then melts into the Universal Main.
All you have been, and seen, and done, and thought,
Not your but I, have seen and been and wrought
I was the sin that from myself rebelled.

) the remorse that bound myself compelled:
) was the Tyrian who led the track:
) was the subtle hour that pulled you back:
Sin and contrition - absolution owed,
And cancelled - pilgrim, pilgrimage, and road,
Was but myself bound myself: and your
Arrival but myself at my own door:
Who in your function of myself beheld * (one)
Myself within the mirror myself held
To me myself in, and each part of me
That saw himself, though drowned, shall see.
Come you lost Adam to your Centre down,
And be the Eternal Mirror that you are:
Rays that have wandered into darkness wide
Return, and back into your Sun subside.' -

This was the Parliament of Birds: and this
The story of the Host who went amiss,
And of the Few that better upshot found;

which being now mounted, So, the Ground
Of speech fails underfoot: But this to tell
Their Road & Thine – Follow – and Fare thee
well.

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*) In one of Jami's poems, he conceives The
Deity to have projected Creation as a
Mirror in which to behold himself.
[of the Bible story of creation 'and God made
i.e. the mind
man in (his own) image' RPBg]

Other passages are as follows: –

p. 184 "... Do thou thy heart prepare
And the mysterious mirror He set there,
To temper His reflected image in,
Clear of distortion, doubleness, and sin:
and in thy Conscious understanding Thine,
The Double only seems; but the One is,

Thyself to self-annihilation give
That thus false Two in that true One may live.
For this I say; if, looking in thy heart,
Thou for Self-whole mistake thy shadow-part,
That shadow-part indeed into The Sun
Shall melt, but makes of its Union:
But in that mirror if with purged eyes
Thy shadow thou for shadow recognize,
Then shalt thou back into thy Centre fall
A conscious ray of that eternal All."

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pp. 154-5. "And then came one who, having cleansed his Mind,
With sacrimonious motions in his role
Thus cried — 'Behold I languish from the first
With passionate and unquelled thirst
Of Some far more than any mortal kind.
Therefore have I withdrawn me from the herd
To pine in solitude. But Thou at last
Hast drawn a line across the dreary past,

And me I am by fortune that the Wine
I longed for, and thou talked of, shall be mine'.

But he was timely checked. 'Talk thou thine:
Such boast is no assurance of such bliss.
Thou canst not even fill the veil of prayer
Unless from Him breathe that authentic air
That shall lift up the curtain that divides
His house from the Harim where He hides -
And the fulfilment of thy vows must be,
Not from thy love for Him, but His for thee.'

---

p. 166 "So Sultan Mahmúd, coming face to face
With mightier numbers of the warring race,
Vowed that if God to him the battle gave,
God's derelict people all the spoil should have.
And God the battle gave him; and the fruit
Of a great conquest coming to computer,
A moment thought the Sultan any shrined

Sent, ill committed to our lucky word,
The State should squander on an idle hound
What should be theirs who armed it with their blood,
O - go to fill the coffers of the State.
So Mahmúd's mob began to hesitate:
Till looking round in doubt from side to side
A young zealot in the press he spied,
And called and had him brought before his face,
And, telling, bid him substitute the case.
Who, having listened, said - 'The thing is plain:
If thou and God should never meet again
To deal together, rob him of his share:
But if perchance you should - why then beware!"

168 "Set him that with this Messiah would engage
Bring the gold dust of a long pilgrimage:
The ruby of a bleeding heart, whose sighs
Breathe more than amber-incense as it dies;
And while in naked beggary he stands

hands'
Hope from the robe of honour from his hands',
And, as no gift this Sovereign receives
Save the mere soul and self of him who gives,
So let that soul for all no more demand
Such than the Presence of its Sovereign Lord.'
And as his heaven seemed to eliminate
Their scale of glory from Mahmúd the Great,
A simple story of the Sultan told
How best a subject with his Shah made bold—
One night Shah Mahmúd who had been of late
Somewhat distempered with affairs of State
Strolled through the streets disguised, as wont to do
And, coming to the baths, there on the flue
Saw the poor fellow who the furnace fed
Sitting beside his watering and bread.
Mahmúd stept in - sat down - snatched took up
And tasted of the unbaked loaf and cup,
Saying within himself, 'grudge but a bit,
and, by the Lord, your head shall pay for it!'

So having rested, warmed and satisfied
Himself without a word on either side,
At last the wayward Sultan rose to go.
And then at last his host broke silence - 'So?' -
Art satisfied? Well, brother, any day
Or night, remember, when you come this way
And want a bit of provender - why, you
Are welcome, and if not - why, welcome, too.' -
The Sultan was so tickled with the whim
Of this quaint entertainment and of him
Who offered it, that many a night again
Sinbad and Shah forgathered in that vein -
Till, the poor fellow having lost the zest
Of true good fellowship, Mahmúd confessed
One night the Sultan that had been his guest.
And in requital of the scanty dole
The poor man offered with so large a soul,
Bid him ask any largess that he would -
A Throne - if he would have it, so he should

The poor man kissed the dust, and 'All', said he
'I ask in what and where I am to be;
If but the Shah from time to time will come
As now and see in the lowly home
His presence makes a palace, and my own
Poor floor more royal than another's throne'.

Appendix to another poem in the same volume:

P. 107 "The Sufi identification with Deity is shadowed in ~~the story~~ a parable of Jelâleddin, of which here is an outline. 'One knocked at the Beloved's door; and a Voice asked from within, 'Who is there?' and he answered, 'It is I'. Then the Voice said 'This house will not hold Me and Thee.' And the door was not opened. Then went the lover into the desert, and fasted and prayed in solitude. And after a year he returned and knocked again at

the door. And again the Voice asked, 'Who is there?' and he said, 'It is Thyself!' - and the door was opened to him.

"To thy Human Individuality
No entrance finds"

- - - - -

.66 --"Direct his arrow flew like the true soul that cannot go but true."

List of Books on E Religion prepared by
A K Coomaraswamy

I. Prolegomena to an understanding of modern Religions and Philosophy

- Plato: Phaedo: Republic
  Plotinus: Enneads
- The New Testament
- Dionysius: The Divine Names & Mystical Theology
  (Tr. Robt. Macmillan)
- Dante: The Divine Comedy
- Meister Eckhart: Sermons &c (Tr. Evans, London, 1924, 1931; or by Blakney, New York, 1941)
- The Cloud of Unknowing (Tr. Underhill, London, 1938)

II. Indian Religion and Philosophy

- Bhagavad Gita (many available Translations)
- H. W. M.: Teape - The Secret Sons of India (Cambridge Eng. 1932)
- Rabindranath Tagore: One Hundred Poems of Kabir
  (various editions)

1 The Gospel of Sri Ramakrishna (Vedanta Centre, New York 1942)

Lin Yutang: The Wisdom of China & India (N.Y. 1943)

Ramakrishna Committee: The Cultural Heritage of India (Calcutta 1937)

9 G.T. Garratt (ed). The Legacy of India (Oxford 1937)

Mano Pallis: Peaks & Lamas (New York 1941)

13 Lama Govinda: Kindgom (London, 1938)

10 Sir S. Radhakrishnan: Eastern Religions & Western Thought (Oxford 1939)

Nivedita: The Web of Indian Life (Macmillan, NY.)

H. N. Spalding: Civilization in East & West (Oxford 1939)

A.K. Coomaraswamy: The Vedanta & Western Tradition (Luzac London 1939)

" On Being in One's Right Mind (Rev. of Relig. 1942)

" Hinduism & Buddhism, NY. 1943

G. M. Hocart: Les Castes (Paris, 1938)

G. H. Mees: Dharma and Society, (London, 1935)

Rene Guénon: La Metaphysique Orientale (Paris 1939)

" East and West (London, 1941)

" Crisis of the Modern World (London 1941)

Sacred Books of the East M. Muller

Harvard Oriental Series

5 Sir R. Temple: The Word of Sallā, (Cambridge Engl. 1926)

6 H.T. Sorley: Shah Abdul Latif (Oxford 1940)

12 R.A. Nicholson: Studies in Islamic Mysticism (Cambridge Engl 1921)

18. A.J. Arberry: The Doctrine of the Sufis (Cambridge Engl 1935)

. Edward Fitzgerald: Salámán and Absál and Bird Parliament (Boston, 1899)

. Aldous Huxley: Ends and Means (New York 1938

See Paul Elmer More, The Greek Tradition

Vol I. The Religion of Plato

Vol II. Christ of the New Testament

Vol III Christ the Word

Vol IV

Princeton Univ Press. 1921-27.

FIRST CONGREGATIONAL CHURCH
WOODSTOCK, VERMONT

March 28, 1944

Dear Uncle Richard:

Your question about the essentials of Christian belief is difficult but of basic importance. As I do this, you must remember that your father and eldest brother would be closer in theological orientation and presupposition that I would be to either of them in many respects. Grandfather Gregg was one of the so-called school of "Hartford Liberals", and my father has followed essentially that same theological trend; whereas I, schooled under Paul Tillich and Reinhold Niebuhr, ~~Richard Niebuhr~~, Wilhelm Pauck, Nels Ferré, "Bob" Calhoun and Richard Weibahr, have come quite a different road from that of William James and Josiah Royce and W. E. Hocking. Let it be said, however, that the common Christian faith of these men would be far more fundamental than many of their differences: But all would agree on a general content of Christian faith, differ as they would as to what form the content of that faith would be most true in specific categories.

So much by way of introduction.

No better statement of Christian belief has ever been formulated than the Apostle's Creed. That is not

"My Creed" in many particulars, but it is of classical and everlasting importance because it touches on all the important areas of Christian belief none of which can be overlooked as being unessential or outgrown. Just as one can agree with others on a given fact and yet disagree in one's explanation of the fact, so persons can agree on certain Christian fundamentals and disagree as to their interpretations. Eg. The Uniqueness of Christ is explained by some by the Doctrine of the Virgin Birth by others by the moral perfection of the earthly life of Jesus of Nazareth. (Either of these views, incidentally, is mine own.) Let those adhering to the first view might not be entirely objective to the claims of the second view.

Essential Elements in Any "Christian" Belief

1. The nature of God - as Creator, Sovereign, in some sense Father as made plain by the words and the life of Jesus of Nazareth.
2. The uniqueness of Jesus - in his relation to God and in his authority over and relevance to all mankind in the moral and in the spiritual realm.
3. The importance of the Bible - as the record of the spiritual heritage of Jesus, of his own life, and of the beginnings of the Christian Church, and as an abiding source of information, inspiration, consolation, and direction.
4. The need of "the Church" or "Churches" to carry the weight of Christian truth, and to provide opportunities for corporate fellowship, service, and inspiration without which no life can be complete.
5. The nature of man - body, mind, and spirit, in continual need of inward cleansing, renewal, and orientation from beyond and above himself. The brotherhood of all men in the sight of God; the eternal

value of the individual soul to God. (in old-fashioned terminology - all men as sinners in need of universal salvation.) (All real Christians believe they need to be saved from something!)

I don't see how any of these headings - with their implications - can be ignored without one's ending sooner or later in some sort of a perversion of our Christian heritage. Moreover, real Christians are eager to believe as much as they honestly can; not just as little as they can get away with.

I hope this is what you want. If not, I'll try again.

With much love,

Ted.

P.S.
Glad you are going to Putney. Alan Jones, the Cong'l minister there, is a grand chap. Hope you can instill in the school a little more obvious kind of "essential Christian belief."

First Congregational Church
Woodstock, Vermont

Dear Uncle Richard:

I enclose a bibliography on "the
is fairly recent - 1940. I consider
the best.

The belief in life everlasting is
belief - not an optional adjunct fo
idea is appealing or comforting. If G
will not destroy or cancel or nulli
value. Whatever is dear to God
and whatever is of passing va
worth in human life will not
My last year's Easter sermon
of what I consider most ess
sending that along too for y

If you are interested in te
Peacham Academy at Peac

After This Manner

Two correspondents in California ask for books on the Lord's Prayer.

He didn't give us a set form. "After this manner," He said; as one might say "something like this." Then He gave us something nobody has ever been able to improve, something that renews itself with every repetition, though repeating one's own name twenty times takes the meaning out of it. Something that unfolds as we go on living.

So people keep finding in it something new, and writing books to tell other people what that is. Going back no further than five years I found twenty-five, no two alike. They have titles such as "Bold to Say," by Austin Pardue (Scribner); "Abba," by the mystic Evelyn Underhill (Longmans); "The Pattern Prayer" by Anglican Father Andrew (Morehouse); "God's Children at Prayer" (Lutheran Book Company); "The Desires of a Religious Man," by D. H. Tippett (Revell); "the Social Manifesto of Jesus," by E. M. Poteat (Harper); "The Creed of Christ," by Gerald Heard (Harper). Stewart Edward White's "Anchors to Windward" (Dutton) has a phrase-by-phrase modern interpretation. Igor Sikorsky's "Message of the Lord's Prayer" (Scribner), comes from an aviation engineer, designer of planes, a Pole thinking of men in prison camps with nothing to read about religion, only what they can remember; he shows what you can have if you remember the Lord's Prayer. The D'Aulaires made a book with that title (Doubleday), it was all pictures in terms of a little child's experience. On our own terms we take it. It is good for Golgotha, and when we come to Easter, there it is, waiting.

Laura and Paul are doing very well. My mother was here from Friday until today, when she went back to Pittsfield. Father goes home from the hospital tomorrow.

With much love to you and Aunt Annie,

Ted

Belief in Personal Immortality

* John Baillie "and the Life Everlasting" Expos. Chs 1, 6, & 3, 8
B.H. Streeter & al, Immortality
A.S. Pringle-Pattison, The Idea of Immortality
Wm Adams Brown, The Christian Hope
Josiah Royce, The Conception of Immortality
H.R. Fosdick, The Assurance of Immortality
Walter M. Horton, A Psychological Approach to Theology Ch 8
W.E. Hocking, The Self, its Body + Freedom Ch 4
W.E. Hocking, Thoughts on Death + Life
Wm James, Human Immortality
Samuel McComb, The Future Life in the Light of Modern
W.P. Montague, The Challenge of Surviving Death

Disbelief in Personal Immortality

* Corliss Lamont, The Illusion of Immortality Ch I - I
" " The Basis of Immortality
* Seelye Bixler, Immortality + the Present Mood
J.S. Haldane, The Sciences + Philosophy, Ch 18

Science + Immortality

× Corliss Lamont, The Illusion of Immortality
B.H. Streeter, Reality Ch 10
H.R. Fosdick, The Assurance of Immortality
W.P. Montague, The Challenge of Surviving Death
J.Y. Simpson, Man + the Universe, Immortality

FIRST CONGREGATIONAL CHURCH
WOODSTOCK, VERMONT

March 13, 1944

Dear Uncle Richard:

I enclose a bibliography on "the Life Everlasting" which is fairly recent - 1940. I consider Baillie's book by far the best.

The belief in life everlasting is basic to Christian belief - not an optional adjunct for those to whom the idea is appealing or comforting. If God is good, then He will not destroy or cancel or nullify what is of eternal value. Whatever is dear to God He will keep forever, and whatever is of passing value or without eternal worth in human life will not be preserved forever. [illegible]'s Easter sermon is my best expression

MUSEUM OF FINE ARTS
BOSTON, MASSACHUSETTS

March 23 1944

Dear Richard,

I was surprised by your news, and it seems a pity. Under the circumstances it seems to me the school job is the best thing to do esp. as it has you the opportunity in comparative religion. I enclose a Bibliography that I used for a talk in my last year — please return it if I sent you one already. I would add Jami, Lawaih and al-Arabi, Tarjuman al Ashwaq (both pub. by Royal Asiatic Soc. London and must be available at Harvard). You might ask Prof J.M. Plumer's advice on Shinto (Univ. of Michigan, Ann Arbor). I would also be sure to read Father W. Schmidt Origin and Growth of Religion and his High Gods of North America; K.N. Chadwick Poetry and Prophecy; Plutarch, Moralia.

I send you Haremlik which I think very good. When you are through with it please mail it to Marco Pallis, 13 Tulswood Park, Liverpool 17 England.

We are sorry to hear your wife does not get on so well and hope the change may soon help.

Participation in rites is, in the first place, formative: where culture and religion are one, as they claimed to be, ritual is a training of mind and body in cosmic patterns, valuable even without understanding. Purpose is 2-fold, in regard (1) to this world as (2) the Other. For (2) mere mechanical presence at the rite is, of course, ineffectual (outwardly, but not actually effective, that is): there must be understanding (as in all symbolism). The priest's service is to provide the context in which you can function (as you must know, the priest as such is not highly honored in India: honor is due to a Brahman for his learning etc., not because he may happen to conduct temple services). In the most important type of Vedic sacrifice all the participants are operating for themselves and not on behalf of any patron. But the sacrificing priests can also operate on behalf of others who participate directly & individually (the king sacrifices on behalf of the whole country, or even all beings). The rites imitate a myth. One must know the myth as represented in the rite & one is to carry out the personal daily-life sacrifice also in which all actions are "surrendered" & "sanctified". See Chānd. Up. III.17 and Bh. Gītā IV.25 as V on these personal sacrifices. Few are so advanced that they no longer also need the external ritual as "support of contemplation" (these words are the technical definition of the utility of all symbols, and a rite is really but a sequence of symbolic acts).

It seems to me you ought to do a month's reading here if you are to do the comparative religion effectively. It might be best to limit yourself to these, Hinduism, Buddhism, Islam & American Indian at first adding Celtic & Shinto & Taoism next, and then other "primitive" religions with special reference to folk-lore.

Massingham is a bit of a sentimentalist. I'm sorry to his constant insistence on Christ having been a peasant. He was no more a peasant than "priest and king"! Nor does he at all understand why Christ had to be a carpenter — since it was "through him that all things were made" as the material was the "wood" (ὕλη) of which the world is made!

In some ways a better book of the same kind is Lord Northbourne's Look to the Land, recently reprinted.

Tempted to be able to send you a reprint of the longest "folk-lore" article (Sir Gawain) in a few weeks. I think you have got, or read, "Primitive Mentality".

For Celtic R.S. Loomis, Celtic Myth & Arthurian Romance (N.Y. 1927) and A.C.L. Brown, Origin of the Grail Legend, Cambridge 1943) are the best sources in many respects. One advantage of dealing with Celtic is that you can tie up with literary history. So also with Greek, of course. By the way, Jaeger's Paideia vol. 2 (deals entirely with Plato) is excellent and ought to be read by every educator. Sorry this is such a scrawl — I'm drowned in various tasks.

Best love for

Amanda

Quotes from article on Belief in Hastings' Encycl. of Religion & Ethics.

Definition - "Belief is the mental state of assurance or conviction, the attitude of a mind toward its own experience in which it accepts and endorses them as offering to reality or having real significance or value. [As a popular term it is ambiguous & vague & needs to be clarified] ... "By certain writers, e.g. Sir W. Hamilton, 'belief' has been employed to denote a state of mind specifically differing from that to which the name 'knowledge' is given, namely, that state in which we accept as true a proposition for which rational grounds are not forthcoming. According to Hamilton, we believe first principles or axioms, we know whatever is logically deduced from them. James Mill, on the other hand, assigns the name to every exercise of assurance and con-

ition, the assurance of what is before our eyes as of that which we only remember or appeal; of what we know by direct perception, as well as of what we accept on the evidence of testimony or of reasoning. ..... 'Judgment' as regarded by Brentano (Psychologie p 266 ff), is the attitude of mind toward supposed fact, either by affirmation or denial. It is to be distinguished from mere thinking of, the simple movement of, the suggestion; inasmuch as in the act of judgment there goes with the presented suggestion acceptance or rejection on the part of the subject. Stout calls this state 'the positive or conscious', and proposes to use the two terms 'judgment' and 'belief' as equivalent. There are methodological objections to this, but the suggestion is at least significant. It is more accurate to say, as Baldwin does, that belief is the subjective side of judgment.

This statement represents what may be called the prevalent view among present day psychologists. In the act of belief, then, the individual conscious subject orientates himself toward reality in one of two ways. Either he accepts the suggestion as applying to, as qualifying, reality; or he refuses it, puts it away from him. This latter aspect of the act of is customary to call 'disbelief'. But, as is now generally recognized, disbelief is a kind of belief which, while reference to the particular suggestion, takes a negative form. It, as much as the affirmative form, entails a given attitude on the part of the subject towards the real. The opposite of belief is not disbelief but doubt.

(II) Psychological character. — When we

usually expect as attached this state of consciousness, we find that it possesses a character akin to that of an emotional experience. There is a pleasurable sense or feeling of repose, of mental stability, such as comes from the resolution of difficulties, the demolition of obstacles, the harmonizing of conflicting elements. Bagehot has called belief the emotion of conviction. --- It is easily distinguishable from doubt, which, in itself apart from supporting beliefs, is a disagreeable experience, involving a sense of suspense and strain, of instability and bafflement - a state which the subject normally strives to transcend.

(2) Belief and the feeling of reality. - Belief ought to be, but is not always, distinguished from another modification of consciousness, namely, the feeling of reality, or 'reality

feeling', as it is termed by Baldwin, to whom the distinction is due. This is a primitive and unanalyzable mode of conscious experience. It accompanies simple sense presentations — a colour, a tone, a smell, etc.; there are 'just there', coming to us with a vividness and indubitability which put all considerations of accepting or rejecting out of the question. There is no thought of competing or conflicting alternatives; such experience exists, as to speak, absolutely in its own moment and in its own right. ~~To give this state the~~ .... The 'sensible feeling' state, no doubt, furnishes the stuff out of which judgments are formed, but as such it has not arrived at that stage. Judgment involves selection, the definite choice of 'this' from

'allow' irrelevant or conflicting so-called facts; and belief, in this regard as the subjective side of judgment, may be called a state of resolved doubt. Now, in the 'reality-feeling' state doubt cannot appear.

"(3) Belief and apprehension. — It is worth while also to insist further on the distinction mentioned above between belief and the mere presence of an idea or complex of ideas, or, as Brentano would say, between 'judgment' and 'apprehension'. The distinction is between thinking of something and accepting that thought as applying to reality. It is possible to entertain an idea, to give it for a time mental hospitality, without coming to the point of definitely assenting to it or definitely refusing to assent to it. — — —

(4) Belief and knowledge. — It is custom-

ary to distinguish 'belief' from 'knowledge', and some philosophical writers, as we have seen, have drawn a sharp line of demarcation between them. There is an epistemological ground, undoubtedly warrant for this distinction. But this must not lead to the conclusion that knowledge is intrinsically different from belief when these two are considered psychologically. From this point of view we may rather say that knowledge is belief at its highest power.

"'I know' is to have the completest assurance, to recognize that which is 'known' as definitely and firmly fixed within a system of fact. We can assign the ground for it, i.e. we can show how it is related to and consequently 'with' the other elements of the

system. We hold it fast. The high degree of assurance here leads to wrong distinctions as in '(I) do not believe, I know'. The correct, if paradoxical, statement in such a case would be, 'I know and therefore I believe'.
'Knowledge' refers to the objective grounds on which the subjective assurance (belief) rests. It is clear, however, at the same time that the two states are not coterminous. While it is impossible to refer to a knowledge-state which is not also a belief-state, it is, of course, manifest that not every case of belief is a case of knowledge. Thus, truly enough, knowledge is sometimes viewed to be a species of the genus belief. Beliefs are judged to be either true or false. This in itself indicates the wider denotation of the term as compared with 'knowledge'. —
- Beliefs, 'false' as well as 'true', are facts of

mental experience, and from the psychologist's point of view both are of equal interest and worth. The question for him is not how they come to be valued as true or false, but how they come to be beliefs — this special kind of mental content. The justification or condemnation of a belief is a logical or epistemological task. The explanation of this belief is another matter. Belief does not invariably wait upon knowledge; it is not always a vindication of a claim to insight into the truth of things. On the contrary, belief as a rule is antecedent to knowledge; proof is an afterthought. It is not, therefore, sufficient to refer to the rational grounds of a belief, in the attempt to explain it; the causes which bring it about, the sources from which it derives

its totality, are to be sought not merely in the region of the logical understanding.

2. Factors in belief. (1) The cognitive factor. Undoubtedly belief must be in relation to some mode of cognitive consciousness: a sense-percept, a memory image, an idea or [But] a complex of ideas. --- Are we to consider the development of belief to be governed by purely cognitive or intellectual conditions? --- James Mill devotes his absurd and suggestive chapter on 'Belief' = his Analysis of the Phenomena of the Human Mind to the working out of Hume's hint and to attempting to trace all forms of belief to the 'good comprehensive law of association'. --- [diminish] [But] -- Association cannot be made the keyword with regard to belief any more than it can with regard to knowledge. It should, however, be recognized here that the

operation of association has undoubtedly an influence on many beliefs. It appears, however, that association is effective not so much as a factor in setting up the beliefs as in conserving and supporting it once it is set up. ----- It is here that we come upon the most important condition of belief so far as cognitive factors are concerned. The perception of a given element of experience as falling into and harmonizing with the rest of experience, in so far as this has been thought by us, gives it an inevitable claim upon our acceptance. The requirement of system, of ideal connexion, is the profoundest need of the intellect, and according as this need is met will belief be induced. Belief determined on such grounds is equivalent to knowledge,

and the further discussion of the conditions here would lead us into the heart of the problems of the theory of knowledge. [see Epistemology]

(2) The emotional factor. – It is manifest, however, that, as has already pointed out, human beliefs do not always rest upon such grounds. It is not unusual to find belief determined by other considerations than reference to systematic connexion. It has been widely recognized that emotional elements appear as factors in the movement and maintenance of beliefs. It has been noted that the state of belief has in itself a certain emotional colouring. ... The guiding emotional disposition, the mood of an hour or of an epoch in life, will materially influence the beliefs of the individual. Such influences act mediately. Religious fervour, social sentiment,

inum, tone, anger, &c., predispose the subject to select & to accept those ideas which harmonize with and nourish the disposition or mood. In the most general aspect of this consideration it is to be noted that the sanguine, youthful period of life, when vitality is high, beliefs are as a rule flourishing more abundantly than in the colder and more discriminating period of advanced years. Again, as James has pointed out, theories of a pessimistic type, which tend to darken and chill the life of feeling, are not readily or widely believed, even though they may appear satisfactory to the understanding. They meet with an inarticulate, but none the less stubborn, opposition in the region of the emotions. They run counter to the

average mood of humanity. On the one hand, the harmony of a particular belief with the emotional mood intensifies and enriches the feeling with which the idea is affirmed; on the other hand, with the decay of a particular mood, related beliefs suffer proportionately. → W. believes with the heart as well as with the head.

— Bain, in struggling that the saying of Jeremy Taylor, 'Believe and you shall love', should more fully read 'Love and you shall believe', has, at any rate, recognized the affinity of the emotional factor in belief.) The search for truth itself is supported by its emotional coefficient — love of truth — which, as has been acutely said, is often utilized in order to prove that what we love is true.

"(3) The emotional factor. — In the

volitional or active ~~factor~~ aspect of conscious experience we find an even more important determinant of belief. This is not exactly upheld from the foregoing. -- It has been widely recognized ~~that~~ since Hume that there is a certain coerciveness in belief; it 'depends', he says, 'not on the will, nor can be commanded at pleasure.' -- The experience of being 'compelled to assent' to a proposition is familiar to most people. It is often that belief cannot be commanded at pleasure, that it cannot be brought forth by a simple fiat of will, in that abstract sense of will. It is nonetheless true that will plays a leading rôle in the constitution of our belief. -- Action is the test of belief. -- Bain does not show

that action is a condition of belief; he only shows that action is an empirical test of belief, and even so he weakens and annuls his position by unnecessarily limiting activity to forms of bodily movement. ... Action depends upon belief, and not belief upon action. ---- A brief inspection of the facts of the case ought to persuade that without beliefs of some kind man cannot maintain himself in the universe at all, and that the fullness of life and the fullness of belief are in a direct ratio. This does not contradict the truth that beliefs are cited as experience advances. They are replaced by deeper and more comprehensive beliefs. We discover certain needs, and in the measure of our satisfaction of them is the measure of

on life. This satisfaction is obtained through the establishment of some support between the subject and the objective world or worlds in which it seeks to maintain itself. From things which are found to satisfy the need, to fulfil desire, are sought and clung to. They are, in fact, believed in. Without such belief one would be endeavouring to operate in a vacuum. --- There are needs of various kinds - physical, logical, aesthetic, and religious - and --- in the satisfaction of them we find belief. The belief emerges at that point where the desire which is the expression of the need finds the means of its adequate fulfilment. ---- [The 'will to believe' - an expression of a need for meaning and understanding

and order, also of a need for means for finding one's way around in that order and attaining one's ends therein. ASq] ---.

(4) Belief and personality. — The term of belief then is fed from various springs. We cannot truly say that it is a cognition, an instinct, or a conative state, in the sense that it depends solely on any one of these forms of the common life. We believe with the whole mind, with all of. Belief opens the deepest attitudes of the personality towards its objects. --- Hence creeds are loved as your home, country.

(5) The social factor. —

[We inherit most of our beliefs unconsciously through an elder's general environment as we grow up. It takes unusual courage to abandon them & face the social pressure. So our beliefs

as largely affected in a connection way by this factor.)

"6. Religious beliefs. — ---- Religious belief has sometimes, particularly, though not exclusively, by Catholic theologians, had a claim to exemption put forward on its behalf. It is argued that it is not determined or built up in the same way as other modes of belief. Thus we find Newman, quoting Bonaldi and others in support (Grammar of Assent, pp. 104-5) saying it down that there is a marked distinction between human or natural faith and Divine or supernatural faith — the latter being defined by him as 'the assent which follows on a Divine announcement, and is ratified by Divine grace'. This form of belief, it is maintained, differs from 'human' belief not merely in degree

but in kind, being ultimately superior to it. This superiority, it is further contended, is not a matter of experience, but is above experience. The distinction is one which depends on a metaphysical theory as to the ultimate source of belief. Dealing with the phenomena by the psychological method, we cannot say that religious belief ~~differs~~ reveals differences of such a kind as to compel us to isolate it completely from other forms. It undoubtedly differs in content, and this again no doubt affects the intensity or quantitative character of the state, but in a psychological regard there is no departing or fundamental qualitative distinction revealed. In this form of belief the reality referred to and aimed at is of a wider and more comprehensive char-

acter than that elsewhere dealt with. The issues involved are of a more tremendous and far-reaching kind. ~~Life, in the light of religious belief~~ ---- The narrow limits of the self are transcended; the personality is enriched and dignified by the sense of this; it acquires a fuller and more permanent value. It is intelligible that with the emergence of belief of this kind there comes the sense that salvation has been found. It is also intelligible how it should come about that such a belief is regarded as given to the subject, not formed by him. For the subject is not always clearly aware of all that is implied or contained in it. It does not, as a rule, come as the result of a clearly reasoned process, it usually

arises out of a more or less realizable sense of great need, and in the measure of the need is the measure of the motion accompanying the satisfaction of it; it is so powerful that it comes with a certain invasive character, it rules in upon the subject. The believer has an overwhelming feeling of the reality of his experience. The investigation of the grounds for the belief is a matter for later reflexion; it is the business of the theologian and philosopher, who come in after the act of belief. --- Without prejudice as to the question as to the rationality of religious belief, and dealing with it simply as a psychological phenomenon, we may say here that the motional and volitional factors are markedly present, the intellectual factor playing apparently

a minor role. — The believer arrives at his belief by acting, by turning himself in a certain direction, putting himself in a certain mental attitude. This, it may be, does not take place through the formation of a deliberately conceived and clearly conscious motive, but it is nevertheless volitional. The believer finds himself to be right. —— It does not follow that this means an appeal to the irrational rather than to the rational in man. And when James speaks (Varieties of Religious Experience, p 73) of "the superiority of the ideal in forming belief", he is presumably appealing to the ideal as rational. —

Quotes from articles in Hastings Encycl. of Religion & Ethics

Article on Faith (Christian)

"Every act of religious faith shows two notes or aspects — a cognitive and a volitional. It is at once an affirmation of truth and a surrender to the truth affirmed. ... The fact that the emphasis is sometimes placed on the one and sometimes on the other leads to two relatively distinct notions of faith. When the volitional aspect is emphasized, we have the notion commonly denoted by the word 'trust' (q.v.); when the cognitive, when the cognitive, that denoted by the word 'belief.' It is with faith as belief that we are concerned with in the present article. The notion of trust is, indeed, vital for religion, but it

have played no part in theological controversy.

"1. Scripture doctrine of Faith. (1) In Jewish canonical & extra-canonical writings. Although there are only two OT passages (Dt 32:20; Hab 2:4) in which the RV admits the substantive 'faith', the idea is far from being infrequent. Every word of God comes with a claim to be received as true; to believe it is an act of obedience to God, as unbelief is rebellion and a mark of hardness of heart. ( ) At the same time, faith is not among the ordinary conceptions of O.T. religion. What God requires of man is less that they believe His word than that they fear, love, serve, obey, and trust Him. God's word is thought of rather as a command-

must to be obeyed than as a message to be believed.

"What first brought the notion of faith into the foreground was the loosening of the bond between religion and nationality, and the use of a propaganda. When Hebrew religion entered, with a claim to universal acceptance, into competition with other religions and became a matter of personal choice, the question whether a man believed in the God of Israel and received the laws and promises as true inevitably advanced into a position of cardinal importance. The initial religious act became one of belief; and personalness = belief, the presupposition of fidelity to God. - - - -

(2) In the teaching of Jesus. - Evidence for the increasing importance that was

being alarmed to faith will readily, however, be discovered in the teaching of Jesus. Often as he uses the word, it is nearly always with the meaning of trust in the power and goodness of God (Mat 17:20, Mk 4:40). This is the meaning even when he speaks of faith in Himself. What he has in view is not belief in his Messiahship or in any doctrine, but trust in the Divine power that works through him (Mat 8:10; 9:2; 15:28). Though he is conscious of bringing a new message, he lays the stress not on the acceptance of his word, but on the doing of it. 'Thus do and thou shalt live' (Lk 10:28). The message is so simple and self-evidencing that the question of believing

it hardly comes into view."

[RPBG. Cf "He shall know the truth of the doctrine who willeth to do the will of my Father in Heaven" i.e. who follows the divine inner command. It was only the desire to get a big round to join up that made Paul lay the emphasis on faith in Xn God & Christ. Faith he considers — of the heart rather than the intellect: Justification by faith. -----]

4[ ) The Fourth Gospel. — As compared with that of Paul, the conception of faith found in the Fourth Gospel is distinctly more intellectualistic in character. --- Faith appears as a result of the impression made on the onlookers, not so much by the grace and truth manifested in Christ's words and deeds as by His miracles. His whole earthly career is presented in the light

series of Divine attestations of
Him claim to be the Son of God.
(Jn 2:11; 4:53; 14:11; 20:31).
Believing and knowing are brought into
the closest connection with each other
are, indeed, treated as identical. Like
the Greeks and Philo, the evangelist
attributes a saving significance to
knowledge. At the same time it is
far from his intention to splinter faith
as a mere intellectual assent to the
proposition, 'Jesus = the Son of God'.
Everywhere the ethical factor, perhaps
in conscious opposition to Gnostic
tendencies, is strongly emphasized.
Knowledge is not understood as a
predominantly intellectual function;
it includes sympathy and kinship
with its object, a personal relation

to Christ, and is morally conditioned. (Jn 6:44; 5:44; 8:43; 7:17)

"Like Paul, the writer of the Fourth Gospel knows of a deeper relation of the soul to Christ than that of faith + knowledge. Everywhere the mystical union is in the foreground: 'I in them, and thou in me, that they may be perfected into one' (Jn 17:23) - that is the profoundest word of his piety. It is in virtue of this mystical union that the eternal and Divine life which belongs to Christ in his native possession is imparted to the believer. 'He that abideth in me, and I in him, the same beareth much fruit' (Jn 15:5).

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"It belongs to the epoch-making significance of Albrecht Ritschl that he was the first to introduce the 'value-judgment'

into theology, and to explain by it the character of faith-knowledge and faith-certainty. According to the Ritschlian view, all religious judgments are judgments of value, or rest on such.

"This theory of value-judgments is put forward as an analysis of the actual process of faith knowing. It rests on the assumption that the certainty of faith is different in kind from the certainty with which we hold a scientific hypothesis. Is this assumption justified? Certainly the objects of faith – God, the Divinity of Christ, the immortality of the soul – do not present themselves to the religious mind as hypotheses, the validity of which has to be tested

by the ordinary scientific canons. The assurance with which we affirm them is not measured by our ability to fit them into a causal or logical scheme of things. On all hands it is admitted that a complete theoretical demonstration of their reality is out of the question. [Esp. as God, as he is classic, absolute axiom. RPSg]. From the conservative side we have, indeed, even renewed attempts to establish Christ's divinity in a theoretical way, by an appeal to such facts as His miracles, His sinlessness, His superhuman consciousness, and His bodily resurrection. But such demonstration does not represent the experience in which faith is born, but is purely abstractions. [not so for His disciples. RPSg] — — The truth is that the certainty of faith is not a

logical, but a moral certainty. It is rooted not in the intellect, but in the heart and conscience, and is morally conditioned. Its measure is the [power] of our affirmation of the good, the Fair [Beautiful], and the True. --- In ~~the ordinary judgment~~

[See Dean Inge: Faith and Its Psychology: London, 1909.]

[Many all the ~~disputes~~, theological disputes seem to come out of the Pauline idea of faith - do not put on Xs own teaching.]

Faith (πιστις) ---

1. Faith as a Religious Force. - (1) Its Nature. -

"By religious faith we understand belief coupled with trust in a Divine

power. Both these elements enter into the words πίστις and πιστεύειν, although the moral rather than the intellectual notion is prominent in each, especially in this work (W. R. Inge, Faith and its Psychology, London, 1909, p. 3f.).

2. Faith and knowledge. — According to our definition, faith is an act at once intellectual and moral. But such a mode of conceiving man's knowledge of God is foreign to Greek thought. Reason alone, according to Greek philosophy, is adequate to the knowledge of God. This view forms an essential part of Aristotle's teaching, but it is in the Republic of Plato (511. d.) that the superiority of knowledge to faith is most distinctly laid down. According to Plato, πίστις is but a stage in the pathway to knowledge, a stage in which the visible and opin-

able is regarded as true. 'With Plato, Knowledge and not Faith is "the assurance of things hoped for, the test of things not seen"' (Adam, 407)

From "Christ the Word" by Paul Elmer More p. 210.

-- "In Platonism man imitates God by becoming just and holy, whereas in Christianity man becomes just and holy by imitating God." (viii X) ---

p. 213. -- "In the fifth of his sermons on the Lord's Prayer, when he comes to the clause on the forgiveness of trespasses, Gregory, trembling for his own audacity, ventures to hint at a strange inversion of what might seem to be the natural order of things. Our duty and our

hope of happiness — he knew chosen, depend
on making ourselves like God, but here on the
contrary we are bidden to ask that God should
?! be like to us, that He should forgive us and
~~if we forgive~~. In pointing to this response
ity is the law of imitation. Gregory touches
on an analogous region of the economy,
which yet, as we see if we stop to reflect,
is based on necessity. For any two im-
ilarity must be mutual, and A cannot
resemble B unless at the same time B
resembles A. And so with a slight
change in the maxim, we may say
mbed that God imitated (i.e. became)
man in order that man might imitate
God; but we may add in our thoughts
that without the word change the first
would be void and meaningless. We may
even go further and omit both the word

response of human nature is the same and inevitable condition of the divine condescension, as though God could not have saved himself and the world were there not potentially in the heart of man a similar love of his fellows and of God.

"By such steps as these we are taught to comprehend how the Platonic doctrine of ὁμοίωσις, being interpreted through the words of Christ, 'he that hath seen me hath seen the Father', acquired a precision and a power which rendered it capable of conveying the world.

Gregory Nyssa about 350 AD.
Gregory Nyssa sermons on the Lord's Prayer & on the Beatitudes
De Oratione Dominica and De Beatitudinibus 1245c [Migne, Vol I col. 120

pp 353 - 361

More exp that in Plato's Republic, book 2 the hypothesis about the just man being tortured explicitly says there is no future life. But end of 9th book says that good will triumph "either in this life or after death". So the case is actually evaded all through. Then in 10th book Socrates comes out for immortality of the soul & for providence of God. So in his later dialogues, Timaeus & Laws Plato comes out strongly for God & man's relation to Him, a dualism.

Quotes from "Jesus of Nazareth"
by Joseph Klausner, trans from original
Hebrew by Herbert Danby. Macmillan,
Ny. 1926.

p. 386-7 "Within the sermon on the Mount
is to be found the 'Lord's Prayer', perhaps
the only religious ceremony or institution
(except for the appointment of the 'Twelve'
Apostles, or disciples) which Jesus
authorized during his life time. He
enjoins of his disciples and followers
that 'they use not vain repetitions as
do the Gentiles, who say in their
heart that they shall be heard by their
much speaking.' (Matt 6:7) The same
thing was said by the sages of
Ecclesiastes: 'For God is in heaven
and thou upon earth: therefore let
thy words be few.' (Eccles. 5:1-2).

Part
under appeal
2
Ryrig

"Like a real Jew, Jesus regards the prayers of the heathen as 'vain repetition', 'babbling'. He therefore compounds this brief prayer: 'Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread (the gospel to the Hebrews reads 'our bread for tomorrow'). And forgive us our debts as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. (Matt. 6:9-13; Luke 11:1-4)

"It is a remarkable prayer, unusual in its appeal, earnest, brief, and full of devotion. Every single clause in it is, however, to be found in Jewish prayers and sayings in the Talmud. 'Our Father which art in heaven' is a Jewish expression found in

many prayers; one ancient prayer, said on Mondays and Thursdays before before returning the Scroll of the Law to the Ark, begins from Times with the introductory clause: 'May it be thy will, O our Father which art in heaven.' (Siddur Rab Amram Gaon, ed. Frumkin, Jerusalem, 1912, p 158). 'May thy name be hallowed, and may thy kingdom come,' occurs in the 'Kaddish', so widespread among the Jews, and containing many ancient elements: 'Exalted and sanctified be his great name in the world which he created according to his will, and may he bring about his kingdom (or 'rule in his kingdom') (see Zvi Karl, Ha-Kaddish, Ha-Shiloach, XXXV, 45)

"'Thy' will be done, as in heaven, so

on earth' occurs in the 'Short Prayer' (principally with Jews) of the early Tanna already referred to, R. Eliezer: 'What is the short prayer? R. Eliezer said: Do thy will in heaven, and on earth give comfort to them that fear thee, and do what is right in thy sight' (T. Berachoth. III. 11; Berachoth 29 b; cf. 'Peace among men', Luke ii, 14). The phrase 'give us this day our daily bread' is found not only in the Old Testament ('give me the bread that is needful for me'.)(Prov. XXX, 8) but also in a variant of R. Eliezer's 'Short Prayer': 'May it be thy will, O our God, to give to everyone his meal and to every being sufficient for his lack. (T. Berachoth III 11; Berachoth 29 b) 'Forgive us our debts' is the Sixth

Blessing in the 'Shemoneh-Esreh' prayer; and in Ben Sira we also find, "Forgive thy neighbor's sin and then, when thou prayest, thy sins will be forgiven; man cherisheth anger against man, and doth he seek healing (= forgiveness) from the Lord?" (Ben Sira. 28, 2-5; cf. in Talmud, Rosh ha-Shana 17a and b. Yoma 23a, 87 b; Meg. 28a; J. Baba Kama VIII 10). Finally the clause 'bring us not into temptation' comes in a Talmudic prayer: 'Lead us not into sin or iniquity or temptation' (Berachoth 60 b; cf. 'He will never lead men into temptation'; Sanh. 107a), a prayer that has been included among the 'Eight Blessings' of the Book of Prayer and throughout Jewry to the present day.

"Thus we see that the 'Lords Prayer' can be divided up into separate elements every one of which is Hebraic in form and occurs in either the Old Testament or the Talmud."

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p. 122 "The translators of the Gospels in many instances confused the word γραμματεις (scribes), replacing it by φαρισαιοι (pharisees), or adding this word after it, when actually the former word was intended to denote the scribes' of the Sadducees. - - -

p. 126. "To cut whole-sale doubt on the historicity of the Synoptic Gospels becomes more impossible the more widely we study all the branches of Judaism during the period of the Second Temple. Notwithstanding all the efforts of the editors

of the gospels to show the difference between Jesus and Pharisaic Judaism, every step he took, everything he did, every word he spoke, all went to us - chiefly by confirmation though sometimes through contradiction - the Palestine of his time and contemporary Jewish life and Pharisaic teaching.

"It is no matter whether his acts, his parables or his arguments support or do not support some Halakha, Haggada or Midrash; in any case they cannot be understood without a knowledge of the Old Law as it was in the days of Hillel and Shammai.

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p. 206 (Re the Zealots) "It is almost certain that they are referred to in the Gospels in the following passage: 'And from the days of John the Baptist (when the Zealots were most numerous) and till now, the kingdom of heaven suffereth violence (is seized by a strong hand βιάζεται) and the violent (βιασταί) take it by force' (Matt. 11:12). This is an expression of opposition to the political fanaticism which recognized only a divine sovereignty (the kingdom of heaven) and sought to bring it into effect by the sword." - - - -

pp. 327-28 (Apropos of X's saying at the last supper ["this"] Do this in remembrance of me', (Luke 22:19) though this last occurs in neither Mark nor Matthew". [N.B. in reference to Roman Catholic insistence on importance of the Mass. Ed.])

Quotes from "The Earliest Gospel" by Frederick C. Grant: Abingdon-Cokesbury Press, Nashville 1943

pp 80-81 "To put it briefly, the message of the gospel was an 'unveiling' message from the beginning. It was the message of the Kingdom - which had been Jesus' own message, of course, from the outset of his ministry (Mark 1:14-15) - but it was also the message of the crucified Messiah, the Messiah Jesus who had died and risen from the dead, and whose death and resurrection were, or rather were, as one continuous act - the great central step in the inauguration of God's Kingdom, on the part of God himself. Something had to be got out of the way, some obstacle that lay in God's very path; and the Cross was the instrument of its removal, the tool by which the stone

was rolled away – "it was a very great one"!
To put it still another way, overstating
the case but perhaps making it somewhat
clearer: Jesus' gospel was the gospel of
the Kingdom; the apostolic gospel was
the gospel of the death and resurrection
of Jesus the Messiah; and yet the
latter was believed to be the continua-
tion and proclamation of the former.
In opening the gospel of Mark with
what perhaps became later its
title, 'Beginning of the Gospel [of Jesus
Christ the Son of God]', its author evidently
recognized no distinction between the gospel
of Jesus and the gospel about Jesus.
That is a modern distinction! Mark
assumed that the two were one – and so
did everyone else in the apostolic age! If
it had not been so, many a passage in

the gospels might have been worded differently; and we should have had not only less of interpretation in the record of Jesus' life and teaching but also, probably, even less of a record!" — — —

p 82-88 "I said a little while ago that Mark had the passion narrative in mind from the very beginning of his book; now we must add that the passion narrative meant to him, as to many other early Christians, the events leading up immediately to Jesus' resurrection and exaltation. And that meant exaltation as Messiah - not a mere reanimation of his body; not one more resuscitation of a dead person, doomed to die again, like Lazarus or the youth at Nain; not a ghostly apparition, or epiphany, after a fashion (but

evidence always to be doubted!), of human survival of bodily death or of the immortality of the soul. For Mark, as for the church of his time, Jesus' resurrection meant vindication and glorification as Messiah, as the elected son of God. This is the view reflected in all our earliest documents, in the early chapters of Acts, and in the Gospel of Mark. It is the view which Paul 'received' by tradition (1 Cor 15:1-7; Rom 1:1-4), and which forms the substance of his whole teaching and theology. It is presumed, as the very earliest formulation of Christian teaching, throughout the New Testament." - - - -

pp. 253-260

"Epilogue

"The consequences of Mark's embodiment and editing of the evangelic tradition in his

early apologia for Jesus' messiahship were far-reaching. It is not quite accurate to say that he took the gospel of Jesus – that is the message which Jesus himself had preached and taught – and made it over into the gospel about Jesus; for that is what the christian message had been all along, from the very beginning of the christian movement, ever since the assembling of the disciples after the Resurrection and their first proclamation ~~that~~ of the good news about Jesus. But Mark, as those who formulated the message in the terms which we read in his gospel, undertook to give it an interpretation in accordance with which Jesus had already been Messiah, and had been re-

cognized and confessed as Messiah, even during his earthly life, before the Resurrection when - according to the primitive ~~belief~~ traditional belief - he 'became' or 'was manifested' as such. What Mark undertakes to do is to prove that Jesus did not need to wait until the Resurrection in order to 'manifest his glory', as the later Johannine Gospel uses the phrase. He was already Messiah as he went about Galilee; for he had been proclaimed the Son of God at his Baptism; the demons had recognized him as divine; the disciples had ~~recognized~~ confessed him to be Messiah, their confession voiced by their spokesman, Peter; at the Transfiguration the chosen three 'beheld his glory', to use again the more explicit Johannine idiom; ordinarily

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hidden but now momentarily revealed; finally even the centurion in charge of the crucifixion had confessed him 'a son of god'. Though Jesus had not, it is true, endorsed himself to Israel as the Messiah, and had forbidden the demons to make him known - 'since they knew him' - and had even commanded his disciples to be silent about their recognition of his Messiahship, nevertheless, at the last, in the high priest's court, he had admitted unequivocally that he was the one who should sit at the right hand of the divine Power (God) and come with the clouds of heaven. (Mark 14:62). As we have seen, this theory of the messianic secret, a relic of Jesus' secret Messiahship,

was Mark's answer to the question which
his fundamental thesis, that Jesus was
already Messiah during his earthly
ministry, at once suggested: why then
was he not recognized, why was he
put to death? It is almost as if
Mark had undertaken to answer the
questions Paul had put, in his letter
to the Roman Christians — Mark's own
church — 'Did they not hear? --- Did
Israel not know?' (Rom 10:16-21).
Had they known and understood, they
would never have put to death the
Lord of glory. It was only in
ignorance that the Jews and their
rulers had put him to death, as the
old tradition affirmed (Acts 3:17). But
this ignorance was in part at least the
result of a mysterious blindness that

had come upon them as a judgment for their sins, their initial unresponsiveness mounting eventually to active hatred and a 'blind' form of malice by which they attributed anything he said or did to the inspiration of Beelzebub, the chief of the devils. Even the disciples had not wholly escaped its topic effect: their eyes had been 'holden' they had 'slumbered' during the crucial hours of their Lord's career in Gethsemane, and at his arrest they 'all left him, and fled'; Peter, their leader and spokesman, had even denied that he so much as knew his Master. This is part of Mark's answer. The other part was that Jesus had commanded them to be silent about even the little they had guessed

or discovered of him secret. Peter's confession and the vision in the mount. 'And he charged them that they should tell no man about him.' (Mark 8:30). 'He commanded them that they should tell no man what they had seen, save when the Son of man should have risen from the dead.' (Mark 9:9). This is not the full formulation of the answer as the author of the Fourth Gospel was someday to give it (cf John 2:22; 12:16; 14:26; 2:17), namely that the disciples did not really understand either Jesus' words or their own experience with him until after the Resurrection; but the idea is implicit in Mark, and the explanation is already moving in the 'Johannine' direction - John only makes more explicit what Mark's

theory has already presupposed.

256. "But it was not only the theory of the messianic secret which was of such grave consequence, which did such violence to the older tradition, and which had to be explained and corrected by the later evangelists – and explained away by John. It was the basic thesis of Mark, to which the theory of the secret was an interpretive corollary, which was of the gravest consequence not only for the later New Testament writings but also for the whole development of Christian doctrine and devotion, and has been so to this day. For it shifted the whole centre of gravity in the gospel; it placed in the foreground of consideration, as the real subject of the gospel, the person of Jesus rather than

the Kingdom of God. (For Jesus, perhaps for even for many early Jewish christians, the central figure in the Kingdom was certainly not the Messiah, but God himself. See The Gospel of the Kingdom, 1940). Shirley Jackson Case, Mark entitled a theological idea of the person of Jesus for the Kingdom of God, and interpreted 'the gospel of the Kingdom' to mean the message - or indeed the 'mystery' (Mark 4:11) - of Jesus' Messiahship. Perhaps this was not inspiring in a Roman Gospel, in a 'defense and confirmation of the gospel' meant for Graeco-Roman readers, whether converted christians or still pagans, in a Hellenistic, Western, non-Jewish, non-Oriental apologia for the Christian faith. Whereas the East was interested in Wisdom, the divine Son, and the Kingship of God, the Latin christianity -

minded, more concretely thinking and believing West - it will be mind - demanded the adoration of a person, of a divine-human being, a Son of God, as the center of its religious loyalties. So it had already been for Paul, and perhaps for the gospel tradition even before Mark wrote - though there are passages in Mark's Gospel that run counter to this view - for example, 'Why callest thou me good?' (Mark 10:18). Paul presupposes it in the very language he takes over from earlier Hellenistic Christianity, for which Christ was already ~~Lord~~ Κύριος, 'Lord', that is, the head of a cult. Indeed, the change in emphasis may go back further still, and Mark's

representation may be viewed more as a result than as a cause of this tendency; the initial movement in this direction was perhaps the result of the resurrection and glorification of Jesus, and the consequent centrality which he possessed for the salvation of his followers. And so it has been ever since: the person of Jesus which is really the final mystery, and not to be approached till all other considerations have been weighed — his teaching, his ethics, the new way of life which he opened up to men, his revelation of the character and the purpose of God — the person of Jesus rather than his teaching or his revelation has been placed in the forefront of Christian consideration, and Logicians trained in Western metaphysics and law have gone at the prob-

in a way unthinkable for the world in which Jesus lived, in a way unthinkable for Jesus himself.

"It is the person, not the personality, of Jesus which is the center of interest. Loofs, like other eminent writers generally, has no interest in 'personality', which is a very modern conception. And it is the 'person' of Jesus as a theological idea, not as a historical person, the subject of biography, which he thus sets at the center of Christian thought. Perhaps the only way open, historically speaking, if the church was to bring home to men the paramount and final importance of Jesus' revelation, was to emphasize the theological idea of his person; only so could this revelation be

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made clear and authoritative to the Graeco-Roman world. Thus the gospel was concentrated in the person of Jesus; the hope of the Kingdom receded and became eventually only another name for 'heaven', the other world, the state of bliss beyond death, or, as in Thomas Aquinas, a term for the divine blessing in general – though in truth this interpretation really emphasized a fundamental element in the whole biblical conception, in Jesus' teaching as elsewhere – and thus an intellectual content of the person of Jesus tended to become central for Christian doctrine, theology, and devotion, rather than the person of God, his sovereignty and his redemptive will, his wisdom and his love.

"One result of the process – which certainly Mark would not have encouraged,

though his work started the development in that direction – is the sentimental, saccharine, mildly-moist Jesusolatry that has mistaken strong emotion for an evidence of religion, has softened the ethical fibre and beclouded the whole theological sky of certain areas of Christianity. This worship of Jesus has tended to crowd out the studies, less sentimental faith in the living God, whose mercies are over all his works and whose judgments are in all the earth. In consequence, God the Father became once more the veiled deity, the dark Fate or Destiny standing behind the throne of Zeus – as conceived by many generations of earlier Mediterranean religion. In such the

some way the worship of the Virgin later supplanted that of the Son, in some quarters. We may not quarrel with the fact; but the whole development beginning with a concentration upon the idea of Jesus' own person as of central importance for religious faith, certainly represents a shift in emphasis from Jesus' own teaching. The reality of the spiritual Christ is of course recognized throughout apostolic Christianity. This was no creation of the Gospel of Mark — indeed Mark steps back from it, in the act of trying to prove that Jesus was really the divine Son of Man during his life upon earth. For Mark's 'theological idea' was not so much the present reality of the divine person, the exalted Lord of his community, as yet was it the glorious and

unique historical person, Jesus of Nazareth, but the mysterious, half-divine, apocalyptic 'Son of Man' who had lived incognito upon earth, died, and risen again. ----

260 --- "The church has still retained through all the long centuries of its history, a conviction that Jesus was primarily a Teacher; and it has studiously acted upon this haunting assurance in preferring the Gospel of Matthew above the others, in its liturgy. For the Gospel of Matthew 'corrected' the Gospel of Mark, in the process of editing and revising it, by incorporating the teaching of Jesus, and by representing him as the Revealer of the Kingdom, the expounder of the New Law — the Messiah indeed, but a Messiah who appeared first of all as the Teacher of Israel. In some passages he appears as the Second Moses, the Prophet

par excellence, the Jewish Scribe and Teacher of religion. (cf Matt 23:2-10, etc). Luke also incorporated Jesus' teaching; but Luke's conception of the Messiah is still in large measure the Marcan 'Son of God', the King Messiah of the popular hope combined with the merit 'Son of Man' of Daniel's interpretation. (Footnote. Although he does not fully grasp Mark's theory of the hidden Son of Man. See chap VI above). Only Luke's careful literary art obscures the fact that he has combined the two ideas, though he retains more of the former than of the latter — a fact illuminated and explained by the hypothesis of Proto-Luke. (Footnote Proto-Luke is the combination of D + L; into this combination the author later inserted the Gospel of Mark in more entire. see The Growth of the Gospels, pp 157-75).

"Among these portraits of Christ, the Gospel of John assumes the known theme – or its equivalent – as ground, but ignores its corollary, the secret Messiahship; or rather, the secret is not the result of Jesus' purpose, but
261 is due to the blindness and hatred of 'the Jews'. Jesus is not so much the strange, unknown 'Son of Man' – 'Who is this Son of Man?' is a question 'the Jews' ask (John 12:34) – as he is the 'Messiah' the 'King of Israel' (John 1:41, 49); on the contrary, from the very outset, far from concealing his identity he proclaims it boldly and magisterially, and backs up his self-proclamation with a series of great 'signs' or epiphanies, manifestations of his 'glory'. The morality

of this procedure, from the technical point of view, is obvious at once -- history and interpretation have not been simply interwoven; another figure is required! They have been stirred together in a mortar, and the two elements have completely neutralized each other in a compound which is neither history nor interpretation but mystical rhapsody and poetry of devotion, not so much theology as a half-Gnostic Christian Theosophy -- history turned inside out in order to reveal its inner meaning, but cleaving to the history in the process. (See The Growth of the Gospels, chap VIII, 'Hellenistic Mysticism and the Fourth Gospel'.

"And yet how precious this book has been, and still is, to countless numbers of Christian believers, saints and martyrs and ordinary

people! It sums up, as no other book has ever done, the total impression of Christ upon men: he is the Light of the World, the Son of God, the Resurrection and the Life. You cannot start with Jesus, if you take him seriously, without inevitably taking him into consideration in all your deepest thoughts about God and about the whole problem of human life and destiny. --- And it is no accident that John has been the favorite Gospel of countless Christians, rather than Mark, or that, indeed, Mark has always been the least popular of the four, with its mysterious, forbidding, really unapproachable 'Son of Man' conception in place of the Jesus of Galilee. ----

(continued on p. 124)

Re Kraft

Quote from Paul Elmer More's "Christ of the New Testament". Princeton Univ. Press. 1924.

p 84-86 --- --" Now whatever this a that critic may think of the spiritual value of the process, it is a fact that for three centuries the development of Christianity is marked by a slow merging of the eschatological otherworldliness of Jesus with the philosophical otherworldliness of Plato. This is not the place to follow the steps by which, from generation to generation, the kingdom of heaven lost its mythical actuality and became transformed into a name for life in the eternal world of Ideas. But a single passage from one of the great Cappadocians of the fourth century may be cited as evidence of the final result of the coalescence: (more)

"'Behold, it is said, on the one in heart, for they shall see God. Now the kingdom of heaven, my brothers, you must know is nothing but the true understanding of things that are (tôn ontôn), which understanding also the Scriptures call blindness. For the kingdom of heaven is within you. And for the inner man we can say that there is only contemplation (theôria). The kingdom of heaven then would be contemplation. For the things of which we now behold as it were the shadows in a mirror, of them things later, when we have been freed from this earthly body and have put on an incorruptible and immortal body, we shall see the archetypes. We shall see them, if we govern our life

in the straight course, and make the right
faith our care, without which government
and care no one shall see the Lord.
For, it is said, into an evil-doing soul
wisdom shall not enter, nor will it dwell
in a body subject to sin. And let no
one object, and say: 'I ignore the things
86 that lie at our feet, you summon us to
a philosophy concerning the incorporeal
and altogether immaterial thing. For
I judge it absurd to permit our senses
to fill themselves with their own matters,
while the reason (nous) alone is pre-
vented from its proper energy. For as
sense is capable of attaining what is
sensible, so reason is capable of attain-
ing the things of reason (ton noeton, the
Platonic Ideas)'." [4]

(4) footnote St Basil, letter VIII (Migne IV, 265) at the

conclusion of a long discourse on the Trinity. [Photocopy] also in selection of Basil's writings in "The Nicene & Post-Nicene Fathers" second Series vol VIII. Christian Literature Co. New York 1895.

Continued from p 120 - "The Earliest Gospel" by F.C. Grant

p 262 ---- "What it (Gospel of Mark) took for granted in the way of earlier tradition and interpretation, and what it undertook to do in the way of further interpretation, combined to make it for all later Christian doctrine and devotion one of the most important - in some respects one of the most fateful - books ever written. For it began the

process which eventually led back into the life-time of Jesus the later doctrines, institutions, sacraments, and even to some extent the canon law of the church - notably in Catholicism, but also in large measure in the older, Historic Protestantism. (See Friedrich Heiler, Der Katholizismus [1923] p. 17). How different the story would have been if, under the influence of Paul, U ----.

— - -.

263. "What is the meaning of this earliest Gospel for our time? In its own time and first of all, it set forth the message of salvation to men and women who lived in a world not unlike our own; indeed the 'world', that is, human society, has not changed very much in nineteen centuries, and the message of salvation is as greatly needed now as then, or more. ---- The

~~tyrannies~~ tyrannies and destructions of
our day are really the same in kind as
those that made human life either a
shambles or a prison house, a hell, in
the days of Nero when this earliest
gospel was written. It's author looked
forward to the end of such a society;
like the Jewish apocalyptics, like the
author of the song in Genesis (9:6-7)
he could see no future for mankind
but only the impending cataclysm.
Out of the ruins, God would raise
up those who should truly serve and
obey him; ----

264 ---- "But Jesus' ~~teaching~~ was a
message of hope and inward salvation;
it was no warning apocalyptic,
savagely threatening the divine vengeance
upon all oppressors and apostates; indeed

it was the description, in words, and the demonstration, by example, of a way of life which men might lead even under the impossible conditions of the present (see Lily Dougall and Cyril W. Emmet, The Lord of Thought [1922]). On the other hand, it was no optimistic view of progressive human betterment, grounded in a naïve confidence in the better nature of men; it was centered wholly and decisively in the nature of God and in his just and loving purpose. Jesus looked into the future and saw the rising tension of his day culminating in the destruction and desolation 26b of the people and the land he loved; like the prophets of old, he foresaw the doom of judgment meted out, not on the heathen only but upon his own nation, its leaders, its people, its temple. But, he insisted,

that this destiny might even now be
evaded by repentance, by a complete
return to God, by setting the Reign of
God above all other considerations and
goals of effort (Matt. 6:33). And
he proclaimed a way of life in accordance
with the will of God which, if
followed it would make possible not
only immediate salvation for the
individual here and now, under the
present conditions of tyranny and
oppression, but also his survival
in the future - whether in this world
or beyond death - and perhaps, by the
mercy of God, it would result in the
survival of the nation, though not as
a political entity but as a religious
group. ----

p 266 "It is the hope of the Kingdom,

as valid and relevant today as ever, with which the gospel of Mark confronts our generation. True, that gospel somewhat obscured the message, by substituting a theological idea – the person of Christ, conceived as the exalted, mythical 'Son of Man' – for the primary and central element in Jesus' own teaching, with consequences that ran on for four or five centuries in the christological controversies, and ~~survived~~ survives to this day. It represented a major slip in what Harnack called 'the Hellenizing of the gospels', and we need to read between its lines, to read back from it to Jesus himself and his life and teaching. Nevertheless, without this idea we might possibly never have had such books as the gospels, and in con-

sequence the Christian religion might not have continued to learn within itself the means of its own correction, revitalization, and renewal. We must be grateful to Mark for what he did — rather than blame him for what he failed to do, or for the inadequate performance of what we wish he had undertaken, —"

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"at the same time it was clearer than ever before that only religion, actual faith and practice, genuine obedience and response to the gospel of God's Reign over the world, will ever save us or the society we live in. Theology will not do it — clearly, countless centuries of theology have not done it, however important and necessary

Theology must arise. Nothing short of the complete renovation and revivification of human life will suffice — only a genuinely liberal faith, only 'faith working through love'. 'Now attentively than ever before, therefore, we must wait for 'fresh light to break forth from the Word of God'; and, having seen, to act."

[Perhaps the trouble has partly been, especially since the European Middle Ages, that the theology has all gone wrong. cf A.K.C. RRag.]

"Everything is practical which we believe" — Disraeli

SOUL AND SPIRIT.

Sir,—I should like to say a few words on Gens' review of a book by "Nicodemus" in your issue of December 23rd, 1943. As to "being and becoming" (essence and existence) this is, indeed, a vital distinction, with which everyone has been concerned,—in the Western world from Plato onwards, as well as in the East. What is unorthodox is to treat the two as alternatives. The Supreme Identity is of both; the single essence with two natures is of a being that becomes, and of a becoming that is of being. To argue for a becoming only is like speaking of a "significant" art of which we cannot explain the significance; to believe in a being only is a monistic form of monophysitism. The argument is not *Cogito ergo sum,* but *Cogito ergo EST,—we become,* because *He is.*

Gens' objection to the opposition of spirit to soul is quite irregular. As St. Paul says, the Word of God extends to the sundering of soul and spirit; the spirit is willing (i.e., wills), but the flesh is weak. The Old Testament word for "soul" (*nefesh = anima*) always refers to man's lower, *animal* and fleshly nature; it is this soul that Christ asks us to "hate," and requires us to "lose" if we would save the soul ("of the soul," i.e., "spirit") alive; and of which Meister Eckhart says that "the soul must put itself to death"—as St. Paul must have done, if he said truly that "I live, yet not 'I,' but Christ in me," being thus what we should call in India a *jivan-mukta,* "freed here and now." This "soul," "self," or Ego to be overcome is the sensitive "soul" (*nafs,* Arabic form of Hebrew *nefesh*) that Rumi throughout the Mathnawi equates with the "Dragon" that none can overcome without divine aid. The distinction of spirit from soul is of our immortal from our mortal nature, and wise indeed is he whose philosophy, like Plato's, is an *ars moriendi,* or, in Rumi's words, has "died before he dies," or, in Buddhist terms, has become a "nobody."

ANANDA K. COOMARASWAMY.

EAST AND WEST.

Sir,—I should like to call your readers' attention to the words of the Pasha of Marrakech (Morocco) reported in an interview which was published recently in the "Boston Herald," and may not have come to their notice. The Pasha says: "The Moslem world does not want the wondrous American world or the incredible American way of life. We want the world of the Koran. . . . At the bottom of America's attitude is the assumption that all the world wishes to be American. And this assumption is false." What is thus stated for the Moslem world, and is true for the greater part of it, is essentially true for the greater part of the whole Asiatic world. We (Europeans) are only unconscious of this profound and well-advised cultural resistance to our "civilising mission" because (1) to admit it would be offensive to our pride and (2) because our contacts with English speaking Asiatics (and in India, often only with the servant class) are only with a minority in whom we have been able to implant the seeds of discontent with their own traditions, or who fawn upon us for the sake of what they can get out of us. At the same time, it must not be overlooked that amongst those Orientals who have lived and studied longest in the West are to be found some of those who are least of all inclined to accept what the Western world now means by "progress," and who feel (to quote Powys Evans from your issue of December 23rd) that "if the wrong road is taken the greater the progress down it the worse the result, and the sooner there is a reaction the better." Speaking for these and for the inarticulate majority that has not been infected by the delusion of "progress," I would say that we (Asiatics) do not admire or desire the forms of modern Western civilisation, but only to re-form (reconstitute) our own.

ANANDA K. COOMARASWAMY.

Sir George Sladen in his book on Swedish says that world salvation lies in the levelling out of agricultural and industrial potential throughout the world; that specialization in employment is unnatural and in itself an evil; and that the prime necessity of putting man into a satisfactory psychological relationship with his

environment is 'the compelling reason for wilder and critical study of the era of complacency.

Quote from "The Gospel of the Kingdom" by Frederick C. Grant, Macmillan, 1940

pp. 137-8 "There are too many intractable elements in the tradition to permit us to ---- represent Jesus as either a social reformer, an ethical philosopher, the founder of an institution, or an apocalyptic enthusiast. These are all interpretations, and forced interpretations at that. ... We must admit of course that there are elements in the gospels which, if taken in isolation and separated from the rest, seem to warrant each of these alternative

interpretations. But they cannot all be true - since they neutralize and cancel one another. Nor can any one of them be true - since each is confounded by other materials in the gospels which cannot be so interpreted. --

"There was nothing of the farming social individualism

142 -- "It is a mark not only of the religious spirit of Jesus but of his intellectual insight that it saw clearly the futility of any road to the world.

"Nor, on the other hand, was he a pale, impractical dreamer, voicing a fantastic and impossible hope or urging his followers to a course of merely private communication and self-preservation ... He was the realist, smart, not practical of all the - really few - practical men of our race. And he lived in a world which was not unlike our own. --- He lived

in a world of realities, not the dream-world of apocalyptic visions and hallucinations.

And yet his ministry was not that of political reformation. He was something more than a prophet, and saw the world with his eyes wide open. What the times called for was not questions and inaction, but positive peace-making. 'Blessed are the peace-makers --' (Matt 5:9) His Gospel of the Kingdom of God, we might almost say, was his practical program for meeting the crisis of his day. And it is one that is good for every crisis, in every age: if it succeeds, it will solve the problems of the whole world quite as adequately as those of every individual. The Gospel of the Kingdom, as John Hutton Balfour said, was 'the proposal of Jesus': a genuinely

practical proposal to meet the urgent need of his own time as of all times. For it involved justice, forbearance, mutual recognition, and it put God and the human soul above any kind of social or economic ideology.

144 --- "The message of Jesus, we have said, was purely and simply religious. Its fundamental presupposition was the ancient theocratic principle: God is the King of all the earth; God is the true and only King of Israel; and yet there are conditions in the world — and in Israel — which are incompatible with God's perfect Reign. Hence, in a very true sense, God's Reign must 'come': it is not yet fully realized, for his will is not yet ~~perfectly~~ obeyed perfectly upon earth as it is

in heaven. -- But the forces of the divine Reign are already active; 'the powers of the age to come' are already at work. Jesus' own ministry was evidence of this - his healing of the sick and his exorcism of demons: 'If I by the finger of God cast out demons, then is the Kingdom of God come upon you' (Luke 11:20). - -- In some sense the Kingdom was already present, was already in process of full realization. - -

146 -- . " In one sense, the Kingdom - i.e. the Reign of God - was already realized: God was King from everlasting, and his Reign had had no beginning - his Kingdom was an eternal Kingdom, from the beginning of creation and before. Further, the full and final realization of God's reign upon this earth was to be seen already taking place in the

ministry of Jesus. -- In a true sense, Jesus was the Bearer, the Bringer of the Kingdom - but not in the dramatic apocalyptic sense of the supernatural last judgment of all the world. ---

152. -- "There is not one Christology in the Gospels, there are several. And the most emphatic expression of these Christological views are all but unquestionably the result either of editorial revisions of the reformulation of Jesus' sayings during the course of their oral transmission. As is well known, Mark's own Christology is that of the 'Son of God' type ----. But the tradition of which Mark makes use contains a strain, fairly distinguishable from the rest and characterized by the term 'the Son of Man' --. Mark's understanding

~~tem~~ of this term is uniformly (and properly) determined by its apocalyptic imagery, back to Daniel 7:13. ---

153 "It is not difficult to see what has taken place. The same 'identical' treatment that characterizes Wellhausen and von Soden's substitution of the term for the first person singular (e.g. Matt 16:13, Luke 6:22; 12:8) has been operative at the earlier level of the oral tradition. The term reflects the belief and the hope of the ~~early~~ primitive church, not the thought or the language of Jesus. What is difficult to see is how modern interpreters can assume that Jesus thought of himself as the celestial 'Son of Man', destined to come upon the clouds of heaven and hold the last judgment; and at the same time attribute such

deluded fanaticism to the prayerfully sane, balanced, clear-seeing and profoundly religious mind of Christ in the main body of the evangelic tradition. ---

1.4 "The New Testament lays emphasis upon the knowledge of Jesus' name that was the category in which the mystery of Jesus was set forth after the experience of his resurrection — no doubt inevitably, as the only possible category in the thought of the time, in which it could be set forth. The gospels carry this back into the earthly life of Jesus, following Mark, whose major thesis — that Jesus was the Son of God, or 'Son of Man', even during his earthly ministry, and from the moment of his baptism; Matthew

and later carry it back further still to his birth; John fearless of all — to his pre-incarnate state as the Logos or 'Word' of God.

"But the claim to be Messiah was, we believe, never made by Jesus. Throughout its history, as I have shown, that conception was thoroughly political; and Jesus never had the slightest intention of ascending a throne in Jerusalem. — — —

160 — — — "The variety in the Christology even the most primitive tradition makes it unlikely that one type and one alone goes back to Jesus: the inference must be that there were varieties in the primitive interpretation. — —

"The pivotal centre-circle of New Testament Theology and New Testament

history is the resurrection of Jesus. Until we recognize this fact we shall not adequately understand either Paul, the primitive pre-Pauline community or the traditions embodied in the gospels. It was in the light of this great experience that the whole movement of early Christianity, from 'the beginning of the gospel' in the days of John & the anticipated Parousia of the Lord in the immediate future, that is to say its whole past and future, was interpreted by the New Testament church. But it was not viewed simply as an 'experience' on the part of certain men; instead it was God's act, God's Revelation, God's manifestation of his purpose

in the whole series of events seen in Jesus' ministry, teaching, death, exaltation, and the outpouring of the Spirit. The center of interest in the primitive community is of course different from what it was in the days of Jesus. But the ethics of the gospel, the ethics of the Kingdom, are no less important now than then! ... ~~The ethics~~ they are no longer ethics of the Kingdom: they are now the mandates and commandments of the Lord Jesus, which all must observe who would walk in his 'Way' and obtain entrance into 'his' Kingdom when it comes. The shift in interest is real. But the substance of the ethics remains the same. — —

162. --- "as Paul insisted, the righteous man, the christian, must live by faith. and that faith centers in the absolute and ultimate value of the kind of life Jesus lived and taught, rather than in some theological formula or hypothesis for explaining his nature or career.

Quotes from "A Source Book of Gestalt Psychology" ed by Willis D. Ellis. — Harcourt 1938

p. 272. From essay on "Numbers and Numerical Concepts" by Max Wertheimer.

"It is probable that not counting, but natural groups — and quantity —

structures relative to real biological relations
does contribute the genetically important
origin of numerical concepts. The primary
structures are probably not such concepts
as 1 and continued addition of 1, but
conceptually analogous individualized
structures. Plurality is not genetically
a quantity of identical terms but an
articulated whole.

"The biological importance of numbers
may lie in the fact that quantity is a
measure of the effectiveness or value of
groups, and that all operations, i.e.
divisions and arrangements of all kinds,
can be carried out for a given group of
numbers and then carried over to the
actual natural group itself. The
enormous technical advantage in such
cases is that operations performed

upon the numerical quantity are valid forever afterward and need only to be applied to new cases as they arise. But one must not assume that amount always parallels value or effectiveness. In the first place, minute modifications of amounts (e.g. drops of water, grains of rice) frequently have no influence at all upon the value or effectiveness of large quantities. Secondly, not every mathematically meaningful division is also biologically meaningful (e.g. half a pot, one-fifth yoke). I can divide 4 arrows into 4 arrowheads and 4 shafts, not into 3 and 5. Thirdly, a numerical increase does not always signify a parallel increase in value. Consider in eco-

omits the Law of Diminishing Returns.

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p. 280-81 from article on "The Syllogism and Productive Thinking" by Max Wertheimer.

[After setting forth a scheme of logical propositions

"All men are mortal --- M-P (major premise)
Socrates is a man --- S-M (minor premise)
Socrates is mortal --- S-P (conclusion)"

"Now how does this apply to Socrates? If the syllogism is to fulfil its essential conditions I must not know in advance whether Socrates is mortal or not. I write S ? P and then proceed ---"

(II 179) "In general we see that in S ? P the object (S), whatever it be, is given as S c1 (S with a particular characteristic underlined) — but there is no direct [illegible] route from

Sc1 to P. Upon further inspection however, S proves amenable to a 'recentering' away from C1 - and in Sc2) find the route to P opened. Now this procedure is enormously important in science, particularly in mathematics. It frequently occurs that the needed C3, explicating the required relationship to P, is only possible when Sc1 has been re-formed, re-grasped, re-centered in a specific way. And it is not less frequently the case that to effect this process a deeper penetration into the nature and structure of S is required.

"although illustrations of the steps which thinking involves are particularly obvious in geometry, we are

dealing here with phenomena of a more general character. The hierarchy of properties in a concept may be subjected to the same treatment as has been suggested in the foregoing examples, for here too are involved certain structures and structural principles. And the same holds also for combinations of concepts. We are dealing no less in these cases than formerly with re-ordering and the other operations already mentioned.

"The history of science has provided many examples: comprehension of the nature of stellar movements ('falling' toward one another); the theory of the screw (i.e. using the screw as a wedge); the history of the conception of inertia. Until recently such accomplishments were thought of as essentially the

results of 'imagination', or 'chance', or 'the intuition of genius'. But it is not these alone. Formal determinations, expressible in definite laws, are also involved. Crucial to many such cases is the fact that certain moments or characteristics of S are emphasized or brought into the foreground. In other cases the crucial step consists in a certain combination of factors. In still other cases the crucial process may be one of centering, where the important question: from the point of view of which part shall the remaining parts be seen? Thus centering leads to a penetration into the essential content and hence to an apprehension of the

concrete inner structure and inner necessity of the whole with which one is dealing. Manifestly there are other cognitive operations besides valuation, abstraction, and classification."

— — —

From another article in the book called "Will and Needs" by Kurt Lewin.

[after showing that the things that are best remembered are those which have been interrupted & uncompleted and in relation to which there remains an inner tension, a feeling of unsatisfaction a desire to complete]

p. 295 "The intensity of an intention is no criterion of likelihood that consummation will occur. In the study of forgetting it was found that vigorous

intentions were frequently less effective than those which were calmer and less emotional. One may ask: Under what circumstances does an act of intention (especially when very intense) come about? A somewhat exaggerated saying has it that 'what one intends, one forgets'. This means that an act of intending occurs when there is no genuine need for the intended activity — or when there is even some genuine counter-need. If the intention is not based upon a real need, it has little chance of succeeding. But it is in just this situation that one is most given to intensifying the act of intention. Paradoxically: often the

intention was not necessary or it is doomed to failure. As Wilde said (in Dorian Gray): 'Good resolutions are useless attempts to interfere with scientific laws. Their origin is pure vanity. Their result - absolutely nil.'

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"Basic-needs. The foregoing examples have shown intention to be a force whose operation does not depend upon some specifically anticipated opportunity or occasion. Instead there is an inner pressure or inner tension demanding that the intended act be carried out - whether by pre-designed means or not. We have seen, in other words, that the 'motor' of consummatory activity is not of the type implied by mere coupling, but is rather a

state of tension. It is on this basis also that one may understand how, when opportunity is lacking, some other is sought or even created. It is clear also why the activity ceases when satisfaction has been attained. In all these aspects intention resembles the psychological forces which we ordinarily call needs. ---

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Intentions we may therefore call quasi-needs. Both needs and quasi-needs reveal themselves in the fact that certain things or events assume, by virtue of these needs or quasi-needs, valences calling for certain activities. They agree also in showing the inability of couplings or bonds to explain the course of

behaviour." [This fits with Lewin's ~~theory~~ theory of the will. You can make a pattern of stimuli, will clearly, get started on it, & then you want to finish the pattern.]

---- "It appears that purposive behaviour cannot be considered the fundamental instance of willing. The issue is not whether a certain act has or has not been temporally preceded by some other act; rather the behavioural process itself must be relied upon to tell us what type of process is involved.

"Under the term impulsive behaviour (Triebhandlung) we ordinarily mean behaviour guided by forces which are not under the control of the individual. On the other hand

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a sudden response to some stimulus situation is often the sign of an uncontrolled reaction. In this way, then, 'compulsory' (triebhaft), 'unintentional', 'impulsive' have taken on a second meaning as being the opposites of behaviour preceded by a specific act of intention. What we wish here to emphasize is the fact that genuine processes of intention or purpose are by no means always strongly controlled by the individual." (also fits with Sima Arzy)

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p. 342. From an article on "Phenomenal Displacement in Visual Forms" by Wilhelm Fuchs.

-- "Attention is 'focused' or 'directed' by structural properties in the

visual field, not vice versa. Attention does not organize the subjective visual field; the organization of this field assigns the centre of attention.

[Attention depends largely upon clarity of apprehension. Norg.)

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x in common Quotes from "And The Life Everlasting" by John Baillie, - Scribners, N.Y. 1933.

p. 4. Quoting in turn from Speculations by T.E. Hulme, 1924. p 321 ..

"The difficulty about religion at the present day is not so much the difficulty of believing the statements it makes about the nature of the world as the difficulty of understanding how if true these statements can be satisfactory."

p. 17. [Quoting from T. S. Eliot - Thoughts after Sanctuth (1931, p 8)] "'youth is from one point of view merely a symptom of the results of what the middle-aged have been thinking and saying.'" - - -

p. 112, "The real source of our dissatisfaction with the scientific (or with its literal premises, the annuitist) line of argument is not that its proof fails of conviction, but that its conclusion fails of interest. Even if we were to regard its logic as altogether impeccable, could we really rejoice in the prospect that was thus opened out to us? Of what use to us is mere continuance? Do we want merely to go on living forever, without regard for the kind of life we are to live, or on the

presumption that our life hereafter will be no more than a repetition of this present 'petty pace'? ... — The interest of religion is not primarily in the indestructibility of the finite unit in the following of the Infinite, and it is only so far as the former is contained in the latter that it is interested in the latter at all."

[J.M.E. McTaggart thought he could conclusively prove the immortality of the soul — but from premises which led with equal rigour to the non-existence of God, thus offering the prospect of a godless eternity.] — . .

p. 122. [Referring to the development in Greece of a new belief in immortality as hailed of by Socrates in Plato's Republic, 608 d.]

"Where and how then, did the new creed rise? The answer is clear.

It was born of a new kind of religious experience - 'a second order of religion', as Rohde calls it [in his Psyche, p253 English translation, 2 vols] , which, though vilified by the religion of the people and by orthodox believers, gained a footing in isolated sects and influenced certain philosophical schools. [Ibid p 254] The reference is, of course, to the mystery cult.

"Even in the Eleusinian mysteries which were native to Greece and of ancient establishment we may find a certain foreshadowing of the new outlook. - - - -

p 125. - "The Eleusinian teaching was that while for other men there is only dreary continuance, there is

for the initiated a prospect of something that is really worthy of the name of life. 'The continued conscious existence of the soul after its separation from the body was not a doctrine but a presupposition of Eleusis' Rohde writes. 'The advantage ~~gained~~ obtained by the initiated at Eleusis was that a earlier and fuller content was given to the bare existence of the disembodied soul ... Not that the soul, relieved of the presence of the body, will live hereafter, but how it will live was what Eleusis taught men.' [Ibid, p 225] - - - -

"Yet ... it is not until we come to the cult of Dionysus that we find promise of a blessedness that deserves so noble a name [as that of immortality].

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'The worship of Dionysus', says Rohde, 'must have sown the first seed of belief in an immortal life of the soul'. [Ibid p 285] Dionysus was not a native Greek ~~deity~~ deity but was introduced from Thrace, and the promises which he made to men were of an entirely new kind, being utterly opposed to the most fundamental of native Greek religious ideas. ---- But now from the mountainous wilds of Thrace there comes the remarkable rumour that a method has after all been found by which the gulf [between men and gods] may be bridged - a new kind of religious relationship in which man may be 'possessed of God',

God 'entering into man' until he becomes "ἔνθεος, he in God and God in him. It was believed that in the wild fever and frenzy of these ritual dances on the mountain-tops the soul 'stood apart' from the body in temporary liberation (λύσις). The Greek for standing apart → "ἔκστασις, and so came into being our word 'ecstasy' just as our word 'enthusiasm' is derived from "ἔνθεος. The soul, when liberated, united with the god and became one with him. In this way, then, the hope naturally sprang into being that when, at death, the souls of the worshippers were completely and finally liberated from their bodies, they would be wholly united ~~from~~ with the god for

evermore, so sharing his own immortal nature. It is very impressive to discover how, contrary as all this was to every native prejudice, it finally found so eager a response in the Hellenic mind. Here at last we have the Greeks contemplating the immortality of man. And it is quite clear that the triumph of such a conception was due, not to any process of detached philosophic reflection, but to the direct findings of a new religious experience. 'No mere intellectual arguments', says Rohde, 'could give such powerful support to a spiritualization of this kind as the personal experience which, even in this life, supplied a

foretaste of what the individual was one day to enjoy as his own for ever' [Ibid p 265]. It was in the very act of religious communion that 'the sense of its own divinity' and therefore of 'its eternity' was 'blindingly revealed' to the soul [Ibid p 264]. For indeed it is clear, as Rohde is careful to insist, that the emphasis is primarily on the quality of this new life of communion, and secondarily on its continuance. 'The new belief ... was that a highly exalted state of feeling could raise man above the normal level of his limited, everyday consciousness, and could elevate him to heights of vision and knowledge unlimited; that, further, to the human soul it was not denied, in very truth

and not in vain fancy, to live for a
p. 128 moment the life of divinity [ ] Ind p. 291]
Had he not, in his union with the
god, tasted a higher kind of life,
he would have been no more
deeply concerned with life's after-
in continuance than other Greeks
had been. - - -

"The next step is taken with the
formation of the so-called Orphic
cults. These were private religious
associations which began to appear
in the Greek states and colonies in
the second half of the sixth century
before Christ. Their purpose was
the worship of Dionysus but
what specially characterizes them
is the peculiar mingling of a
strong intellectual interest with

this devotional one. A generation previously Greek science and philosophy had together been born in the Ionian colonies, and now the great Pythagoras was carrying on this tradition in the colonies of Southern Italy. - - -

p. 129 How far Pythagoras was the founder of Orphism and how far he was influenced by Orphic cults already existing it is now very difficult to say. - - -

"What the Orphics did was to provide the worship of Dionysos with an elaborate doctrinal system. Thus they professed to accomplish by ordering explicit that which was latently present in the ecstatic experience itself. The soul of man, they argued, could not thus unite with the God unless

it were divine in its own original nature. Indeed, the immortal quality of life which the worshipper enjoys is directly felt by him & the more adventurous privilege within proper limits might. Seeing, then, that the soul of man is not now normally at one with Dionysus or partaker with his divinity, it must somehow have fallen, - and this so far as Greece is concerned, is the beginning of the Doctrine of the Fall.

---

p. 131. States that Orphics evolved a doctrine similar to Buddhism, that of the wheel of Births (κύκλος or ~~τροχ~~ τροχός τῆς γενέσεως - in Latin rota generationis) through reincarnation, &c. ---

p. 133. ... "It is quite plain that what Plato says about the soul's destiny has its roots in Orphic religion. Nowhere indeed is the Orphic eschatology worked out more impressively than in the Platonic myths. What now appears to us to be Plato's great mistake is that when we ask him for the grounds of this great faith of his in the future of the soul, he leads us not into that region of communion with God wherein his own faith had been born and into the region of disinterested intuitive speculation. Instead of showing us how by union with God we may attain to the experience of immortal life and then arguing from this experience to the immortal origin of the souls that are capable of it he rests his case on

[This is not done by Baillie, either, nor by other Christology.]

his ability to prove that all souls are as such indestructible. It is noteworthy that even Rohde, though he recognizes no teaching to be a genuine doctrine of immortality which does not extend in this way to the inherent indestructibility of all souls, and though for this act his interest in the matter is a purely historical one, recognizes this procedure of Plato's to be seriously mistaken. The process, he writes, by which Plato arrived at this belief 'is not to be found in the "proofs" by which he attempts in the Phaedo to establish the truth of
134 the soul's immortality in which he himself already believed. Those proofs in reality do not prove what they were intended to prove ----; they

cannot therefore be the reasons that led the philosopher to hold his conviction. He was in fact borrowed this article of faith from the creed which already contained it. He himself merely conceals the fact. As authority for the main outlines of the soul's history as given by himself he refers almost apologetically, and as though excusing himself for not providing a philosophical proof, to the theologi and priests of the mysteries. [Op cit pp 448 f.] If then it be not presumption to say so, what Plato should have done in the Phaedo and elsewhere was to offer us a keenly analytic and critical description of that Orphic experience of oneness with God in which his own desire for eternal life and his firm persuasion of its reality had their common root. ---

p. 135. — "It will be remembered that the promise of the heavenly bliss is one of the 'five causes of the growth of Christianity' in the Roman Empire set out by Gibbon in his celebrated fifteenth chapter." —

p 161. [After quoting in full Mark XII, 18-27; remarking further that the parallel passages of Matt 22: 23-33 and Luke 20: 27-38 are "the most important passage" from these words about immortality]

"The Sadducees' point was that the most ardent devotee to the mosaic law and that this new fangled notion of the resurrection of the dead is not only absent from the Mosaic law (even they were undoubtedly right) but definitely conflicts with it and makes nonsense of some of its provisions. They took the example of so-called levirate

marriage - itself originally connected with
procreation - ceases). If a woman marries
162 more than one, which man is going to be her
husband in the Kingdom of God? Jesus
answer is of the utmost significance. The objection,
he points out, depends on the supposition that
the life of the Kingdom is identical in kind
with the life that now is, and a mere continu-
ation of it; whereas the true way to think
of it is as a new and higher type of
life. He goes on to say that when men
rise from the dead they shall be 'as the
angels' who know no such thing as mar-
riage. Here Jesus is following what we
see to have come to be the prevalent
view - that in the future life we shall
indeed have bodies, but angelic bodies
'made from the light and glory of God', and
not the earthly ones we now possess. ---

N.B. Bultmann quotes the connection with the Kingdom

p 168 [Re the idea that the church's faith in Christ rests upon the fact that He was seen by (the disciples after His death)]

"To say that the disciples' faith rested solely on the appearances is therefore to deny to them all faith properly so called and to charge them with the refusal to believe except on the evidence of the senses, - - - -

"But there is another reason. For the faith which manifested itself in the disciples hearts was not really of such a kind as to be capable of any mere outward demonstration. No conclusion of religious significance could be held to follow logically and no spiritual conviction would be likely to follow psychologically, from the mere fact that a man who had died and been buried was seen walking the

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earth one again ... [citing the story of Dives and Lazarus in Luke 16:29-31, 'And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rose from the dead'] ... "It's meaning for him (Luke) seems to be that you cannot hope to bring faith to birth in men's souls, or to convince them of the truth of Christianity, by merely pointing to the fact of Jesus' return to earth." (citing Manfield) "And the Jews hardened to Moses and the Prophets, they would not have rejected Jesus. The resurrection of Jesus cannot convert them."

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"The point is made well taken. Suppose-ing a man devoid of religious faith were to read in his morning's paper that -- a citizen who had died and been buried had, after the lapse of some days, and in agreement with his alleged predictions, appeared to a number of his friends and been engaged by them in

[modernizing the gospel]

conversion; what would be his natural feeling about the report? To begin with, he would rightly be exceedingly sceptical about its accuracy and would feel that a phenomenon so contrary to all human experience should not be received as authentic without the most scrupulous enquiry and the most complete, indeed 'watertight' attestation. But if he satisfied himself that such an enquiry had been made and that the evidence was indeed quite unimpeachable, then he would be forced to allow that a phenomenon of extraordinary scientific interest had occurred; a man who had been certified as dead by the doctors and had spent three days in a vault had (as foretold by himself) returned to walk alive and had again conversed with his

friends for a brief period before disappearing
once again from their midst. But ~~he~~ he
would conclude, further, that the man
must have been unshakable in any other
regard, or that his claim to have risen
171 must have been profoundly true and right, or
that all men would live in a belief, or that
men he would love or for me? Or again
would his mind be turned in any way
towards belief in the reality of God or in
the possibility of fellowship with Him
whether in this life or in glory mediating?
Surely the answer to all these questions
must be No.

"It will not do, then, to say that
later disciples must believe because the
first disciples saw. Even though it is
not given to us to see as they saw, yet
it may be that something is open even

to us which may without impropriety be called a vision of the Risen Lord.

---

150 [Quoting from St Paul in I Cor xv, 35-45] "... So also is the resurrection of the dead.... It is sown in weakness; it is raised in power; it is sown an animate (ψυχικόν) body; it is raised a spiritual (πνευματικόν) body. If there is an animate body, there is also a spiritual body."

It is clear that St. Paul is here following the view which we saw to have been long current in the Pharisaic tradition and to have been accepted also by Jesus that in the next life we shall by God's almighty power be provided with

151 a <u>new embodiment</u> - a body incorruptible not "of the earth, earthy" (verse 47) but

wrought of the texture of God's glory. His statement that 'flesh and blood cannot inherit the Kingdom of God' is sufficient proof that he did not believe in the resurrection of the present animal organism. Yet Dr. Mc Giffert goes too far when he says that St. Paul 'so spiritualized the resurrection as to make it practically no more than immortality, while most of the early Christians interpreted it in materialistic terms as the reunion of the present fleshly body. (A History of Christian Thought' Vol I p 88). Nothing, as we have seen so much dismayed the Apostle as being left with a 'naked' soul (cf II Cor V, 1-3) — left, as we should say, a mere ghost. And throughout the chapter St Paul seems especially concerned to make it clear that his description applies alike

(?)

to the body which Christ; 'the first fruits of them that are asleep' (verse 20), possessing since His Resurrection and to the bodies which 'they that are Christ's' (v. 23) will have 'in their own time' (v. 23. 'Nothing is more remarkable in this great chapter than the consistency and emphasis with which he insists on the identity of the experience of the Christian with that of Christ in the matter of life after death .... His assumption throughout is that the resurrection is the same thing in Christ's case as in ours, or in our case as in his'. F.C. Porter 'The Mind of Christ in Paul', 1930, pp 243-245). So in another epistle we have the words: 'Who shall change our vile body, that it may be fashioned like unto his body of glory' (Phil III, 21) -- --

p. 183. "There is every reason to class the appearances of the Risen Jesus with the many other 'visions and revelations (ὀπτασίας καὶ ἀποκαλύψεις)' as St Paul calls them (II Cor XII, 1. cf Acts XXVI, 19), which play so important a part throughout Biblical history, and not them alone. Modern writers who give over all the alleged visions and theophanies – including even the closely connected vision of the Ascension – to mere 'subjectivity' and yet insist on the appearances of the Risen Christ as entering in the ordinary way into the matter-of-fact historical order, create great trouble for inquiring minds. To make faith depend on the ground historicity of the appearances is to place a weight on the historical evidence which it cannot possibly bear;

and it can lead only to perplexity.
And this perplexity is increased
when the Resurrection-appearances are
separated from their natural context
in the whole history of Biblical vision-
ary discourse. A story like that of
Jacob wrestling with God at Peniel
and seeing Him 'face to face' (Gen 32:30)
184 is probably purely legendary. But what
are we to say of Isaiah's vision in the
temple, or of the vision of Ezekiel ~~in the~~
~~thirtieth year, in the fourth month,~~
~~on the fifth day of the month~~ (Ezek 1:1) ---
And again what are we to say of the
Transfiguration, of the Ascension, of St.
Stephen's vision before he was stoned, of
St Paul's vision on the road to Damascus
and of many others recorded in the
New Testament? These are clearly held

by the Biblical writers to be 'objective' is
just the same sense as were the Resurrec-
tion appearances. St Paul regards his own
vision of the risen Christ as being on the
same plane as those vouchsafed to the
original disciples: 'and last of all, as unto
one born out of due time, he appeared to
me also' (1 Cor 15:8) . --- --) sometimes
wonder, indeed, whether the word (objective)
has any proper sense or use. The fashionable
modern distinction introduced by Kant
between the objective and the subjective
is a highly confused one and needs to
be broken up into at least two separate
distinctions, that between significant
and merely illusory experience, and
that between public and private ex-
perience. There is no reason to suppose
that all private experience must be illus-

ory. ---

189. "God must be sought and loved for His own sake, and not merely as a Purveyor either of moral power or of endless ~~light~~ life. .... At the heart of religion lies the significant paradox, that it is only by coming to care more about God than about either our own character or our own destiny that either our character or our destiny is conformed to our destiny in any wise found. [But why "this a paradox? Haag]

190 The transfer of attention from self to God is the next task of self conquest and of hope. ---

~~p. 221. ") the truth both of hope~~

252 -: The Creator and Father of all, writes Plato in the myth of the Timaeus,

'in ordaining the universe, resolved to make
a moving image of Eternity, Maker of
Eternity which abides in unity He
made that eternal image which, in
its measured advance, we call Time.
There were no days and nights and
months and years before the universe
was created, but in bringing the
universe into being He brought these
into being also. They are all parts
p. 253 of time, and was and shall be are
created forms of time too, though we
thoughtlessly and mistakenly ascribe
them to the Eternal Essence. For we
say that it was, that it is, and
that it shall be, whereas in truth
is alone applies to it.' [Timaeus 27]

"This teaching passed from Plato into
the best pagan thought and there, with

certain reinforcements from native Christianity itself, into the Christian schools. It is set forth with great precision of thought in the concluding section of Boethius' Consolation of Philosophy written AD523.

[Dante] ---

254. "Boethius' definition of eternity in this passage as the complete possession of unlimited life all at once (interminabilis vitae tota simul et perfecta possessio) remained classical throughout the Middle Ages. But what Boethius did was only to give precision to a conception that was already present in Christian thought. All that is in Boethius is in St Augustine more than a hundred years earlier. 'The things of

tomorrow and of what is beyond it', he cries to God in his Confessions, 'Thou hast done and wilt do in this Thy today' (~~IX~~ I, 6 ; ~~10~~). And again of the Eternal Wisdom he says: 'To have been and to be about to be are not in her, but only to be, seeing she is eternal'. (IX, 10) Similarly, many centuries afterwards, Dante makes Beatrice gaze for a moment upon that point of light 'wherein are focussed every where and every when (dove s'appunta ogni ubi ed ogni quando) and which is God's 'eternity beyond time' (Paradiso, Canto 29).

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"English-speaking students are fortunate in having had this conception of eternity worked over afresh by at least four eminent thinkers of our

own day - in Philip Wicksteed's remarkable lectures on The Religion of Time and the Religion of Eternity, delivered at Essex Hall in London in 1877, and afterwards in von Hügel's Eternal Life (1912), in Pringle-Pattison's Idea of God (The Aberdeen Gifford volume, 1917) and in Professor A.E. Taylor's Faith of a Moralist (1930)! From these discussions certain further points of importance have emerged. Pringle-Pattison lays stress on the fact that the true eternal must be distinguished not only on the one hand from the perpetual but also on the other hand from the timeless. (Cf. Idea of God, Lectures 18 + 19). Abstract truths are timeless in their validity; but

(?1 God is a concrete reality and His eternity is therefore not in this sense timeless but, though transcending time, must yet somehow include it. Though God is not in time, yet time is in Him and has a meaning for Him. To take any other view would be to make the not unfamiliar mistake of regarding time as altogether illusory — to make the distinctions of before and after and of past and present mean nothing — as they certainly mean nothing when applied to timeless truths. The truth, however, must surely be that eternity is not the antithesis of time but its fulfilment — its Telos and also its Archē. ----

265 "It is supremely in the religious expe-

ience, then, that we are able, in the midst of temporality and without any denial of its true interest, to attend to the vision of the Eternal Present and see all things sub specie quâdam aeternitatis. In speaking of the Dionysian ecstasy Professor F. M. Cornford says that it is doubtful whether the concept of eternity 'would ever have been formed, if states which appear to be timeless had not been actually experienced and taken as a warrant of the intrinsic divinity of the soul.' (In Immortality, ed. Sir James Marchant, 1924, p. 38). It is in connection with the same Dionysian ecstasy that von Hügel writes:

'--- All states of trance, or mind of rapt attention, notoriously appear to the experiencing soul, in proportion to their concentration, as timeless; i.e. as non-successive, simultaneous, hence as eternal. They appear thus to the soul, if not during, at least soon after, the experience. And hence the eternity of the soul is not, here, a conclusion drawn from the apparent Godlikeness, in other respects, of the soul when in this condition, but the eternity, on the contrary, is the very center of the experience itself, and is the chief inducement to the soul for holding itself to the divine. The soul's immortality cannot be experienced in advance of death, whilst its

eternity, in the sense indicated, is, or seems to be, directly experienced in such 'this life' states; hence the belief in immortality is here derivative, that in eternity is primary.

(Read Sh p 27).

"To know God is to know all things as He knows them and as they are in Him. To see God is to see all things with His eyes. Of this identification of 'seeing God' with 'seeing as God sees' Underhill remarks that it is perhaps the most fundamental conception of the Middle Ages. 'The mediæval saint,' he explains, 'believed that to see God is to see as God sees, and that just in so far as we rise into true communion

That only part of it, really

with Him and do in truth see God,
so far shall we see things not in
their fragmentary imperfection, but
in their continual perfection. (Op. cit. 97,45)
This is exactly St Paul's meaning:
nunc cognosco ex parte: tunc autem
cognoscam sicut et cognitus sum."

---

28 s. --- "If our consciences tell us anything
they tell us that it matters literally
what we do with our lives now -
that 'behold, now - the accepted
Time; behold, now - the day of
salvation. (2 Cor 6:2). No form of
otherworldliness could be more offensive
to our sense of values than one
which, by offering us the prospect of
an infinitely splendid opportunity,
would rob the present moment of its

urgency; and how, if anywhere, our modern Lebensweltlichness will be justified in its protest." - - - - -

246. "The Greek word for eternal (αἰώνιος, aonion) goes back to Plato - - - But Plato uses it to denote that which has neither beginning nor end and is subject to neither change nor decay - that which is above time out of which time is a 'moving image'. Eternal life would then mean, not a life that goes on and on, but a life that is not subject to temporal conditions at all. [] in the New Testament.] - -

247. "The simple meaning of the word as 'lasting for ages and ages and never coming to an end' is common-

by present in its energy, and it never holds the leading place. The primary reference is always qualitative: 'And this is eternal life, to know Thee the only true God, and Jesus Christ whom Thou hast sent' (John 17:3) ... It never, in this usage, signifies mere existence; it signifies rather a rare quality of existence the possibility of which is now opening itself out before our minds. 'To be spiritually minded is life' (Rom. 8:6). 'In Him was life' (John 1:4). 'I am come that they might have life, and that they might have it more abundantly' (John 10:10). — —

p227. ~~"If the~~

New files to start

Music
Time tables
Receipted bills & credit slips
Bank statements
Investment data
Putney School
To send others

Magazines (letters &c)
Requests for money

Reasons for procrastinating with letters & magazines (1) put them down (11) cold to my address [copy by end of day], (2) want more time to ponder & to write a long answer [file and make note in letter book & write a p.c. acknowledgment & write then, filing & noting in letter book), (3) Request for money & am doubtful [Resolve by Consulting, with a little for contingencies], (4) Question under which head to file [file under one & cross reference slip in other], (5) wish time to read when rested [ ], (6) to clip part & send to a friend [clip promptly & either mail or put in file to send]

⑥ Think I might remember for some reason want to refer to it [decide + allow file + throw away promptly]

Keep a book + enter in it names of all people from whom letters are received. File letter + throw away as soon as answered. Note date of answer in book.

File magazines in separate places, all magazines but current issue.

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